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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

On Talking Religion

PRIMITIVE CHRISTIANITY WAS A RELIGION OF TALK.

The new experience Christ gave men was bound to show itself in every form of expression. And since words are the most immediate channels for expressing the inner life we will not be surprised if so dynamic a thing as Christianity makes the utmost use of speech.

And from the beginning it has been so. The most characteristic phenomenon on the day the Church was born was the gift of tongues. The Christianity of those early disciples was a talking religion. When they were persecuted they went everywhere preaching the word.

Nobody understood that a certain "order" of men was to do all the talking. Everybody had a story to tell, an evangel to proclaim, the good news of salvation to pass on to his neighbor.

Probably the weakness and conventionality of modern religious life is nowhere more clearly exposed than in the conspicuous absence of religion from the conversation of Christian people.

• • •

Religion has gotten itself stiffened into a technique whose vocabulary may be spoken intelligently only by an especially equipped profession. The average church-member assumes that his pew rent or his offering goes to pay a man to do his religious talking for him.

And this man who is paid by the church to talk for it as well as to it, finds himself, practically, shut up to the public exercise of this function. One of the most disheartening experiences of the pastor is the discovery that when visiting a home if he undertakes to talk religion he finds himself talking a monologue.

Ofttimes he girds himself for the afternoon of pastoral visitation with the determination that these few hours of face to face opportunity shall bring forth some spiritual gain to his parishioners and to himself. He is impressed with the barrenness and triviality of most of his "pastoral work." In a hundred calls he has done little more than exchange courtesies. His parishioners would be offended if he did not show them some attention. Casual attendants at his church might be made to feel more at home and perhaps induced to join the church through a social call from the minister. And the trifling character of this kind of "work" seems below his dignity as a minister of Christ.

So today he will speak to men and women some words of eternal life. He will exercise his true function as a guide and helper of the souls of his people. He will find out what their inner problems are, what their doubts and temptations are, what perplexities they are having about God since grave trouble befell the household.

Perhaps he can explain some perplexing passage of scripture they have been reading, and use it as the point of departure for opening up a higher view of life. Perhaps some newspaper sensation about a noted preacher's doctrine, or a university professor's strange view of the Bible, or a new book that has been much discussed—a hundred texts and pretexts he is able to anticipate as the basis of helpful conversation.

• • •

But his heart is sore as he returns home. He seemed unable to stimulate a conversation on religion. He could talk pleasantries. His wit and social cleverness were enjoyed greatly—probably more than they merited, due, likely, to the fact that he was a clergyman and therefore not expected to be either funny or graceful. He could awaken interest in the organizations of the church—the Ladies' Aid, the new Men's Club, the Young People's Society, the gymnasium they were just instituting or the social that was to come off next week.

At one home the pastor undertook to help the deacons out by securing a pledge for the support of the church, and was gratified at the readiness of response his suggestion brought. But in each instance that he attempted to carry the conversation over from the mechanism of religion into the field of religion itself,

he was left to carry it alone. The parishioner stared blankly at him. His talk sounded to his own ears like a declamation. He knew that this was no time to preach, so he desisted, and asked how the baby was getting on with its teeth.

• • •

No doubt there is more than one reason why the pastor finds us dumb on the big matters of religion. But two reasons are fundamental to all the rest.

First of these is our probable lack of genuine religious consciousness.

Many of us come into the church without the exercise of our religious intelligence in any but a formal fashion. Associations drew us, or family tradition, or clerical flattery; or social respectability actuated us, or revival excitement overwhelmed us.

Whatever was the psychology of our act, with many of us, no doubt, it was hardly the clear perception of spiritual truth that moved us. Social imitation likely played a larger part than individual perception.

Naturally, therefore, our minds would be barren of religious ideas. With large numbers of us there would not be sufficient religious intelligence to so much as ask a question about religion's deeper meaning, to say nothing of nurturing a persistent but healthy doubt.

• • •

Another reason for the failure of his parishioners to talk religion with their pastor is that he himself probably had not learned the delicate art of talking religion in terms of life; he probably talked in the vocabulary of his profession.

In reacting from the superficial social character of the present day pastoral call the minister need not go all the way back to the old-time custom of holding a sort of miniature church service in the parlor. His conversation should be a conversation, not a sermon. And if he will patiently go about among his ever so unresponsive people, forgetting his text-book problems and facing their life-problems earnestly, and talking about them in concrete terms, he will find that in the course of years there will grow up a religious intelligence among them that will make religious talk the chief joy of their intercourse together.

• • •

Here as everywhere Christ is our preceptor.

Christ was the ideal pastor. In untechnical phrase he cultivated the spiritual perception of his little flock. He not only solved their problems, but made problems for them. He brought them not only faith, but doubt that led to deeper faith.

It is hard for those who know Christ best to think of him as a preacher. There was no "swing" in his eloquence. You would hardly call him eloquent at all. He was the quiet friend and teacher of those the Father had given him.

His teaching was mainly in conversation. No doubt much of his conversation has been lost to us—the circumstantial incidents, the human setting for the glistening gem of truth that has survived. No doubt Jesus spoke many words concerning the passing values of this life as well as those concerning the abiding value of the eternal life.

It is not likely that Jesus talked religion all the time and nothing but religion. He entered fully into human life. But he approached every subject "under the aspect of eternity." His conversation always illuminated the life that is life indeed.

By the Master's method the pastor of today may open to his people's souls a world of interests and values of which they now do not dream. By quickening their perceptions of life he will change their speech. Citizens of heaven, they will speak in heaven's vocabulary.

And all their common speech will take on new purity and sweetness because they have learned to speak the words of the inner life.

While we are endeavoring to restore primitive Christianity we would do well to restore the lost art of talking religion.

BY SAMUEL HARDEN CHURCH.

Ninety-three of the most prominent men of Germany, distinguished in various branches of science, art, education, and literature, have recently circulated broadcast throughout America a letter entitled, "An Appeal to the Civilized World," in which they attempted to mould public opinion in the United States on the subject of the war. In this letter they state that Germany was not responsible for the outbreak of the war; that she did not violate the neutrality of Belgium; that she did not destroy Louvain; that her soldiers have not oppressed the Belgian people nor committed any atrocities; and that militarism is the only safeguard of German civilization. Mr. Church, the President of the Carnegie Institute, at Pittsburgh, and author of "The Life of Oliver Cromwell," a book that has won distinction in America and Europe, has made the following very statesmanly reply to the German appeal. The reply was published by the London Times. Mr. Church is a devoted member of the East End Church of Disciples in Pittsburgh, and has particular interest for Christian Century readers from the fact that he is a grandson of Walter Scott, one of the "fathers" of the Disciples' movement.

PROFESSOR DR. FRITZ SCHAPER,
Berlin, Germany.

My dear Doctor Schaper,

I HAVE received with your compliments and autograph a printed letter addressed "To the Civilized World," and signed by ninety-three of the most distinguished names in German art, science and literature, your own among them, and I assure you that a communication so endorsed will receive my most profound consideration. To me those ninety-three names are tremendously potent and influential. I have the honor of a personal acquaintance with some of these gentlemen, yourself and Prof. Adolf von Harnack, and a few others, while many of these men have done their work with such universal scope that they must not count themselves as Germans only, because they belong to the whole world, and the whole world esteems and reveres them for their eminent services to humanity. The plays of Hauptmann and the music of Humperdinck, are, I am sure, as well-known in America as in Germany. Many of us have sat at the feet of Ehrlich and Eucken as Paul sat at the feet of Gamaliel. In our great institutions of science, art, and learning, such as our Carnegie Institute, we look upon Bode as a source of final judgment in his field of work. Max Reinhardt is at the head of a new movement in theatrical production which has reached the American stage. Siegfried Wagner is a precious name to us all by inheritance. Roentgen, Wasserman, Behring, and the other signers have promoted learning and ameliorated human suffering. You yourself have, through the suggestion made by your Emperor, been a guest in Pittsburgh at the dedication of the new building of the Carnegie Institute, amidst a group of illustrious men gathered here from all over the world, the German section, as I remember with feelings of deep friendship, having included General von Loewenfeld, General Diekhuth, Dr. von Ihne, Dr. von Moeller, Dr. Koser, and yourself, all of them, in response to our urgent request, bringing with them, as our most precious guests, their wives or daughters, except alas! General von Loewenfeld, who, winning his way to the head of armies, told me he had not yet been able to win a wife. But I have reminded him that while there is life there is hope.

AMERICAN SYMPATHY FOR GERMANY.

Need I say more to prove to you how deep is the sympathy, affection and gratitude which I and all my countrymen cherish towards the people of the German Empire? Need I say how our hearts bleed for them in this time of dreadful calamity, or how much we hope and pray that peace may soon return to the troubled bosom of the Fatherland? Why, the very texture of our nation would make us true to Germany in all her moral rights, be-



Mr. Samuel Harden Church

cause we have at this moment eight million people of German birth or German parentage in our population, and these citizens are among the very best in this country. Therefore, in a peculiar sense, we hold Germany in our hearts, for she is bone of our bone and flesh of our flesh. But in the same way we cherish the people of all other races, except, alas, those from Asia, and one day, in God's own time, we shall grow big enough in a spiritual sense to receive the children of Asia with equal hospitality. But we are a cosmopolite nation, and besides having those eight million Germans we have absorbed thirteen millions from Great Britain, 300,000 from France, 3,000,000 from Russia, 2,000,000 from Austria, 25,000 from the Balkans, and 100,000 from Belgium. All told we have 32,000,000 of foreign birth and foreign parentage in our 100,000,000 population, so that our blood and fibre comprises the whole human family.

STRIVING TO BE NEUTRAL.

Could we be lacking in sympathy for Germany, then, in this awful war? And could we take sides unjustly or from prejudice when all those who are engaged in the terrible conflict are our veritable brothers in the one family of God's children? Our excellent President Wilson, beloved and esteemed by our whole people, has charged us all to maintain an impartial neutrality, and that I believe we are earnestly striving to do; but we are, at the same time, in like manner, earnestly striving to find the right and to condemn the wrong, because neutrality can never mean indifference. You will remember that Dante, in the Inferno, found beneath all other hells a place prepared for those timid beings who insisted

on being neutral in the everlasting fight between good and evil. This war is a fight between those forces of good and evil, and I believe that the American people, having divested themselves of prejudice, are devoting themselves to a study of the evidence in order that public opinion may conform to the facts. In the course of this study your letter "To the Civilized World" becomes a substantial part of the testimony.

In your letter you say that your enemies, by their lies and calumnies, are endeavoring to stain the honor of Germany in her hard struggle for existence—in a struggle which has been forced upon her."

WAS STRUGGLE FORCED UPON GERMANY?

It gives me a feeling of pity to note the importunity with which the people of Germany are seeking the good opinion of America in this strife. It is greatly to their credit that they wish to stand right in the judgment of this nation. But Germany need have no fear that American public opinion will be perverted by the lies and calumnies of her enemies. We are all going deeper than the surface in our search for the truth. Your letter speaks of Germany as being in a struggle "which has been forced upon her." That is the whole question; all others are subsidiary. If this struggle was forced upon Germany, then indeed she stands in a position of mighty dignity and honor, and the whole world should acclaim her and succor her, to the utter confusion and punishment of the foes who have attacked her. But if this outrageous war was not forced upon her, would it not follow in the course of reason that her position is without dignity and honor, and that it is her foes who should be acclaimed and supported to the extreme limit of human sympathy.

AMERICAN JUDGMENT IS FORMED.

I believe, dear Doctor Schaper, that the judgment on this paramount question has been formed. That judgment is not based upon the lies and calumnies of the enemies of Germany, nor upon the careless publications contained in the newspapers, but upon a profound study of the official correspondence in the case. This correspondence has been published and disseminated by the respective governments concerned in the war; it has been reprinted in full in our leading newspapers, and with substantial fullness in our magazines, and has been republished in a complete pamphlet form in one huge edition after another by the "New York Times," and again by the American Association for International Conciliation; and the public demand for this indisputable evidence has not yet been satisfied, although many millions of our people have read it. These documents are known officially as (1) The Austro-Hungarian note to Serbia. (2) The Serbian Reply. (3) The British White Paper.

(4) The German White Book. (5) The Russian Yellow Book. (6) The Belgian Grey Book. They contain all the letters and dispatches which each government desired to publish to the world as its own justification for being at war. And, by the way, every man who studies these papers will regret two things; first, that Germany has not dared to publish her correspondence with Austria, and, second, that Austria has not dared to publish her correspondence with Germany. If the world were in possession of this suppressed evidence, its judgment on the question of guilt would doubtless be greatly facilitated. But, in so far as they have been printed, all of these documents are before me as I write this letter. I cannot help wondering whether they have been circulated in Germany; I cannot help wishing that the German people might have the opportunity which my countrymen have had of reading these state papers in their fullness.

WHAT THE DOCUMENTS PROVE.

Was this war forced upon Germany? What do the official documents prove?

Well, we all know that Austria, away back in 1908, made seizure of the two provinces of Bosnia and Herzegovina. A thing like that enrages the human spirit; and the brains of some men will not act normally under such extreme provocation. In May, 1914, the Austrian Crown Prince went into these provinces. The people looked upon him as an invader, a usurper, a conqueror, a tyrant, and he was assassinated. It was a detestable act, condemned and abhorred by just men everywhere. I condemn it, detest it, and abhor it. But it was the penalty which any man would pay who would flagrantly invade a conquered province under like circumstances. There is always a hot-head ready to murder a tyrant, and a tyrant is one who makes himself a conqueror for his own aggrandizement. In the eyes of those subjugated people, the Crown Prince was a tyrant. Austria at once assumed to hold Serbia responsible for this murder, and dispatched an ultimatum containing ten drastic conditions which were more exacting upon the dignity of Serbia than any demand that was ever before made by one nation upon another. Yet Serbia yielded all except in part as to Articles 5 and 6. In Article 5 the Imperial scheme of Pan-Germanism was developed—insidiously broached, it is true, but still it was put before Serbia as a definitive part of the plan of Austro-German expansion. Serbia was required "to accept the collaboration in Serbia of representatives of the Austro-Hungarian government in the suppression of the subversive movement directed against the territorial integrity of the (Austrian) monarchy."

FULL OF HIDDEN MEANING.

This brief clause is full of hidden meaning. The phraseology is so elastic that its acceptance by Serbia would have given Austria the opportunity to extend its purport so that it would cover practically any kind of interference in Serbian affairs for the ostensible purpose of suppressing any "subversive movement." Already Austria had ravished Serbia of two of her precious jewels, and was laying her plans to despoil her of more. In Germany's "White Paper" we read an undisguised acknowledgement that the main object of Austria's war on Serbia was to assert a control in Serbia over all policies which Austria might regard as having any inimical effect upon such territory as should now belong to Austria or would hereafter be annexed.

It would be difficult to conceive of any-

thing that would be a more fatal impairment of the sovereignty of Serbia than for her to yield to this harsh demand. Yet she replied with patience and dignity, consenting "to admit such collaboration as agrees with the principle of international law, with criminal procedure, and with good neighborly relations."

AUSTRIA AND SERBIA.

It is well that we should keep in mind the avowed object of Germany and Austria in making this significant demand upon Serbia, in order that we may be able to avoid the error of assuming that the Austrian war on Serbia was merely a punitive expedition on account of the assassination of the Crown Prince of Austria. When these minatory conditions were published, Russia, as one of the great powers of Europe, naturally felt that she had a historical basis to claim, and she did emphatically claim, a right to a voice in determining whether the sovereignty of the kingdom of Serbia should be permanently impaired. Germany well knew that an insistence upon this condition would make a general war inevitable; yet she proclaimed her insistence from the house-tops, and defied Russia to interfere.

Again, Article 6 contained the unprecedented condition that Austrian jurists should sit in the Serbian court before which the assassins were to be tried, and even here Serbia agreed to submit in effect, although calling attention to the extremely reasonable fact that such participation by Austria was contrary to the laws of Serbia. If her replies on any part of the ultimatum were not satisfactory to Austria, Serbia candidly offered to hold further conversations on the subject, or to refer the matter to The Hague Court, or to the great powers of Europe. In this transaction Serbia showed a disposition towards reparation and towards peace, which the civilized world has been trying for many years to inculcate into the foreign relations of all nations. Serbia had just passed through two wars, and her strength was exhausted. But Austria, conscious all the time that good faith would have enabled her to reach an agreement in a conversation of thirty minutes, was resolved to make war, and in this resolve the German Emperor and the military party in Germany upheld her, as candidly acknowledged in her official declarations.

GERMANY BACK OF AUSTRIA.

The German White Book is very frank on this subject. It says: "We were able to assure our ally (Austria) most heartily of our agreement with her view of the situation, and to assure her that any action that she might consider it necessary to take in order to put an end to the movement in Serbia directed against the existence of the Austro-Hungarian monarchy would receive our approval."

You will see, my dear Doctor Schaper, that it never entered into the minds of the Emperor and his advisers to refer the question to The Hague Court or to discuss it in a concert of the powers of Europe. What we are trying to do, you will remember, is to find out who began the war. So the German statement proceeds: "We were fully aware in this connection that warlike moves on the part of Austria-Hungary against Serbia would bring Russia into the question, and might draw us into a war in accordance with our duty as an ally."

I hope you will read that last quotation with extreme care. Does it not prove by German declaration alone that all these myriad thousands of good German

working men who have been slaughtered in their invasion of other lands have died, not because the Fatherland was in peril, but because ambitious schemes of the dynastic houses of Hapsburg and Hohenzollern demanded the sacrifice?

CORRESPONDENCE NOT ALL PUBLISHED.

In the English White Paper we have all the telegrams which were exchanged between the English Foreign Office over the signature of Sir Edward Grey and the diplomatic officials of the other powers, including the Imperial Chancellor of Germany. These telegrams to and from her own foreign office are, curiously enough, not included by Germany in her presentation of the case. On July 24th Sir Edward Grey, through the British Ambassador at Berlin, proposed a conference between Germany, Italy, France and England in the event of the relations between Austria and Russia becoming threatening, and he repeated this suggestion the next day to the German Ambassador at London. The Emperor returned suddenly to Berlin on July 26th (he was not "away on his vacation when the war broke out," as has been stated by his defenders in America time and time again), and Sir Edward Grey repeated his urgent appeal for a conference of accommodation. So on the next day the English Ambassador at Berlin telegraphed Sir Edward Grey: "Secretary of State says that conference you suggest would practically amount to a court of arbitration, and could not, in his opinion, be called together except at the request of Austria and Russia. He could not, therefore, fall in with your suggestion, desirous though he was to co-operate for the maintenance of peace. I said I was sure that your idea had nothing to do with arbitration, but meant that representatives of the four nations not directly interested should discuss and suggest means for avoiding a dangerous situation. He maintained, however, that such a conference as you proposed was not practicable."

DID GERMANY TRY TO AVERT WAR?

Was Germany anxious to avoid war? Did she make the slightest effort to avert it? Do we see her being attacked? Were her "jealous neighbors" oppressing her? On the contrary, Germany stood steadfastly upon her assurance that Austria was justified in making war on Serbia, and that if Russia interfered, she would fight Russia. Then who began the war? And once again, why did these German husbands, sons and fathers die? And all this time England and France and Russia and Italy were striving mightily to hold back Austria from beginning a conflict which they all knew, as Germany knew, would destroy the peace of the world. They all pleaded for further conference, but Austria was obdurate, being upheld in her uncompromising attitude by Germany, and on July 27th she began her war on Serbia.

Returning to the German White Book, we read that after Austria had attacked Serbia, Russia began to mobilize her army, as she had all along declared that she would do, for action against Austria if it became necessary. We then come upon one of the most extraordinary communications which has ever been written. It is a telegram from the German Emperor to the Czar, and says: "The unscrupulous agitation which has gone on for years in Serbia has led to the revolting crime of which Archduke Francis Ferdinand was the victim. . . . Undoubtedly you will agree with me that we two, you and I, as well as all sovereigns, have a common interest in insisting that

(Continued on page 15.)

Educational Evangelism

A Timely Utterance on a Vital Subject.

BY FRANK G. WARD.

EVANGELISM is concerned with the acceptance of the gospel of Jesus as the ruling principle of life. It calls for knowing and for willing. These two factors must be well balanced to get good results. Quite a number of combinations may exist in the relation of these two phases. For example, one may know about the gospel and yet may will not to accept it. Such an one makes us think quickly of James' statement, "To him that knoweth to do good and doeth it not, to him it is sin." A good deal of modern evangelism has been aimed at these conditions. Of course there must be a setting forth of the gospel-content, but the main consideration is the will. This is an important kind of evangelism and it calls for skill.

A second kind of evangelism is that which puts an equal emphasis upon the knowing side in order to win men to a hearty acceptance of Jesus. This may be called educational evangelism in distinction from the more generally accepted definition just mentioned.

One type of this kind is the person who wants to do the will of Jesus but who is in the dark about it. He does not know in any adequate way what the gospel means. In many instances the fog could be quickly lifted if the truth were presented in such a fashion as to meet the honest and reasonable questionings. In other cases a thorough study of the Bible is needed to give one his bearings in matters of religion and morality. We must learn anew what it is to love God with the mind, as a very important part of any sound evangelism.

THE HONEST INQUIRER.

There are a good many honest inquirers about today and they offer an inviting field to the minister who is able to meet them sympathetically. To go over the ground with an honest inquirer of this kind calls for an open mind on the part of the would-be guide, who may find in turn that some of his own positions

need to be reviewed. It is a great thing to be evangelists one to another in the give and take which discovers to us the gospel of our Lord. Let not the humble minister despise such reciprocity.

A second type which calls for educational evangelism is made up of those who at the outset know nothing about the gospel and so are not in a position to will anything about it. Adults of this order may be found in some mission fields and perhaps in isolated parts of what we call Christian civilization.

For our purpose, however, the subjects are children, whose religious instincts are taken in the bud and whose acceptance of the gospel becomes a progressive affair. The process reaches on up into the later teens, perhaps, before it is confirmed in character, but it is evangelical from the start. Jesus makes obedience the first step into the kingdom of God,—and that is where the child begins. The aim is to secure the response of the will to each new truth as it comes to growth in the individual's life. It is the taking of the kingdom of God by nurture and not by violence. But the point to be kept in mind is that the results are just as truly evangelical as are the returns of the more dramatic efforts in behalf of maturer life. This "progressive coming of God's kingdom," to adapt a phrase of Phillips Brooks, is over hills and through valleys. The slope up to God is not an even one. If you will but know it, here is where the graded lessons in our Sunday-school program are designed to render invaluable service. They are more thoroughly evangelical in aim than the old form of lessons ever thought of being. It will take a little time for some of us who have been dealing with the latter for two score years and more to "catch on" to the idea. Let me point out in a few hundred words what the plan is driving at, and how evangelical it is.

In the first place, it is well established that in this Pilgrim's Progress of Everyman there are peaks of promise

where the individual wants more than at other times to commit his way unto the Lord. The path from any one of these peaks to the next higher one drops down into a valley before it begins to rise again. It is exactly the same thing that is apt to happen after a revival meeting when all hands feel a sense of depression. It is not fair to blame the minister or the church for this condition. The only way to do is to recognize the human nature in it and its part in the program of evangelism; and to get ready for both the Mounts of Transfiguration and also the Valleys of Despair, where are the lunatic boys, the distracted fathers, and the unequal disciples.

AFTER THE REVIVAL.

Now, our evangelical Christian nurture keeps the geography of the unfolding life constantly in mind. When the youth approaches one of these peaks where he is due to get his vision, the life of Jesus makes up the Sunday-school lessons in such a way as to invite him to take his stand by the side of the Master. When the shadows of the valley begin to fall across his path, then those parts of the Bible where "Duty whispers low, Thou must," are drawn up to give courage to the faint heart. The whole procedure is on the basis that the Bible is made for man,—and not man for the Bible, as we sometimes used to think. But is there anything more evangelical in its spirit, more orthodox in its attitude toward the Bible, more hopeful in its method, than to make the Scripture a veritable revolving searchlight to illumine the Christ on the Great Divide of everyone's life and to hold one to his way when he walks for a time in the shadow?

This, I take it, is educational evangelism. The aim is to reach the will as fast as it is due to form, through Jesus Christ to set it in right relations to God, and to confirm it by such discipline of character as enables it "to suffer and be strong."

Leaking at the Top

Or, Some Reasons Why Influential Young People are Being Lost to the Church.

FROM THE BIBLICAL WORLD.

SHIPS leak at the bottom. Institutions leak at the top. With them the best rises and tends to escape unless properly conserved. The modern church as an institution is subject to this danger. It is losing young and vicarious idealists who are ready to sacrifice for the cause of Jesus, but who believe that his cause can better be served in some other institution than the church. And yet they are also children of a mother who, they feel, cannot wisely employ them. They are our social workers, our playground directors, our municipal reformers, and practically all other leaders in the struggle for larger social good.

Ask these young men and women why they are not identified with some church and they will answer you frankly. They believe that they can do more good in organizations which have more definitely practical purposes and demand no profession of religious belief.

NOT A PROTEST AGAINST ORTHODOXY.

This answer is not a protest against orthodoxy. Such men and women are

found no more universally in "liberal" churches than in orthodox. Their self-imposed ostracism is born in something deeper than the unwillingness to subscribe to creeds. Their impulses are Christian, but theologically they are agnostics.

Why is the church losing these men and women?

Partly because they have been told by preachers that they cannot accept science and be Christians.

Partly because the churches with which some of them are acquainted have been controlled by men without knowledge or sympathy with education, who prefer preachers who are theologically as narrow-minded as themselves.

Partly because they have never been taught to think their religion in terms of their best thinking. Therefore, they believe themselves to be more out of touch with the church than they really are. They despair of its future because they do not understand its present.

Partly, one might almost say largely, because they are themselves spiritually indifferent. In many cases they are al-

truistic materialists. Religion they hold to be a survival of primitive days and to be subordinate to ethics. They hold that it is useless to preach the gospel to men with empty stomachs, and therefore prefer to help people get good housing and good jobs rather than a sustaining faith in God and immortality.

MISSIONS ABROAD AND AT HOME.

But whatever may be the reasons for the loss of these efficient workers, the churches should at least be as much interested in them as the leaders across the seas. It has a mission at home to those that are neither dependent, defective, nor delinquent. Why should the church be indifferent to men and women simply because they are strong and influential? A religion or any phase of a religion which cannot satisfy the intellectual life of its time is as surely doomed as a religion which cannot master the conscience of its time. One does not need to know much history to see this.

What shall the church do to prevent the loss of these modern men and women?

For one thing, its teachers and preachers must live in today's thinking. Homiletical cleverness, oratorical persuasiveness, ecclesiastical authority, will not avail with men and women whose eyes have once been used in a methodical search for the truth. Such honesty may

bring its possessor bitter experiences, misrepresentation, loss of position, but the honesty quite as truly as the blood of martyrs has been the seed of the living church.

Either Christianity will compel the assent of honest men of modern training

or it is doomed to become in America what it is in Europe—the patron and protegee of ignorance.

Great causes can be hindered by little men. In its zeal to save the world, let the church not forget to save its own saviors.

Will the War Reach Christ's Tomb?

Israel Zangwill, Jewish Writer, Paints a Distressing Picture of Conditions in Palestine.

IN a recent interview, Israel Zangwill, famous as the author of "The Melting Pot," and as a Jewish leader, has little hope of the Holy Land being spared the ravages of war. Jerusalem, he says, has been cut off from the world since August. Hunger, disease and violence prevail in the city and throughout the land. The Turkish armies have laid hold of all available supplies and have visited unspeakable cruelties upon the Jewish and Christian population.

THE TURKS IN JERUSALEM.



Present indications are that the Garden of Gethsemane may be shell-scarred before the war is over.

In Jerusalem 12,000 Turks are quarantined; twelve regiments hold the road to Joppa; 120,000 soldiers are bivouacked along the only road that has access to water. Thousands of Jews have fled to Alexandria, where they are housed in the quarantine sheds for cattle, and thousands more are following them—old men and women and helpless little children—many dying by the way.

Mount Carmel, Mount Olivet and the Mount of Transfiguration have been converted into military posts, from which the Turkish soldiers keep watch toward the sea and over the land. If the allies bombard Joppa or any other Palestinian coast town the Turks have announced they will massacre both Jews and Christians.

The Ottoman soldiers are driven to des-

peration by their own lack of supplies and equipment. Many of them are wearing uniforms of summer khaki, in which they suffer terribly from the cold.

What will happen when the war, that is now clamoring at the gates of Constantinople, spreads southward into the Holy Land, Mr. Zangwill declares it is impossible to foresee.

This Jewish author fears the jealousy of the allied countries and their Christian enemies, for the sacred places of Jerusalem and the strategic worth of Palestine will expose the unhappy land to a bitter and destructive strife.

"Russia," says he, "holds more property at and sends more pilgrims to the sacred sites than all other nations. Russia will not abandon her dream of possessing Jerusalem while she has a gun in Syria. During 500 years France has been the protector of the Christians in the near East. France will surrender only to overwhelming force. The right of way across Palestine imperils Egypt, threatens Suez and the way to India. Great Britain will fight desperately for Palestine."

GERMANY AND PALESTINE.

As for Germany, the kaiser's interest, political and sentimental, in Palestine is well known. Germany alone appreciates fully the wealth of its resources in phosphorus, bitumen and petroleum, Zangwill declares. Germans control the banks and German colonies command the highways and railroads. According to Mr. Zangwill, there are fortress hospices at the Joppa and Damascus gates of Jerusalem of which the allies have yet to discover the strength, and a chime tower, built by the kaiser on Mount Olivet, is in reality a war tower which commands every approach to the Holy City.

In the vision of this modern Israelite prophet Jerusalem is destined to become the convergent point of the world's passions before this war is over.

The Women Pay for War

THEODORE Waters, Secretary of The Christian Herald, has lately told of what he saw in Belgium, where he went to assist in the distribution of American food. The New York Sun says:

"He painted a contrast of brilliantly-lighted hotels and restaurants overflowing with gorgeously-uniformed German soldier revelers, and the outside of these hotels virtually beleaguered by women who were waiting in the cold and snow for the food that would keep themselves and their children alive another day.

"He mentioned in particular the Weber Hotel at Brussels, patronized by German

officers, and around the corner a theater besieged by starving, freezing women.

"It is a tale of human woe, a tragic misery, the like of which the world has never seen," Mr. Waters went on. "In Antwerp I saw over a thousand poorly-clad women, one in bedroom slippers, standing shivering in the snow, waiting for food to be doled out, and this under the shadow of a big hotel where well-fed, well-clad soldiers drank and made merry.

"In Brussels we saw women holding babies snuggled to their necks, standing on the cold corners begging a centime for food. We visited the distributing stations, and saw the wood sent over by

kind-hearted Americans being handed out in all too meager rations. They came in droves, these people, from all directions, and the clatter of their sabots on the pavement was a sad accompaniment to the sadder thoughts, for none spoke, except to murmur a thankful "Merci, Monsieur!" as each portion was handed out."

No doubt in East Prussia the picture is reversed, and there it is the Russian officers who revel in the hotels in gorgeous uniforms, while thinly-clad women starve and freeze outside. And still some people persist in saying that war does not concern women!

The Pilot

WHO is the Pilot, into whose sure hand
Waiting the summons as the
day grows dark,
Upon the border of this earthly strand,
We may commit our barque?
Can Reason rule the deck, and firmly steer
Through depths where swirling maelstroms rave and roar,
And madly threaten to overwhelm us, ere
We reach the thither shore?

Has calm Philosophy, whose love unrolls
The axioms of the age, ever found
A perfect chart to map what rocks and shoals

Beset the outward bound?
Can Science guide, that with exploring
glass
Sweeps the horizon of the restless tide,
And questions, 'mid the mists that so
harass,
"Is there a farther side?"

Dare old Tradition set its untrimmed
light
Upon the prow, and hope to show the
way
Through gulping troughs that blinder
make the night,
Out into perfect day?

Nay, none of these are strong to mount
the deck,
And with authority assured and free,
Guide onward, fearless of the loss and
wreck
That crowd this soundless sea.

...

O ye who watch the ebbing tide—what
saith
The wisdom that through ages hath suf-
ficed
For questioning souls?—The only chart is
faith;
The only Pilot, Christ.
—Author Unknown.



THE CHRISTIAN CENTURY

EDITORIAL

SHORT-SIGHTED AND COSTLY.

SENSITIVE and far-seeing churchmen of the Disciples of Christ will be pained and humiliated at the sorry depths to which the contention between the Christian Standard and the Christian-Evangelist has at last descended. A "vicious circle" of charge and countercharge and endless recrimination seems to have been established.

Neither belligerent is able, apparently, to extricate itself from the toils of unseemly conflict, lest the rival publishing house thereby gain the advantage.

The latest phase of the strife involves a question of ecclesiastical strategy so delicate and so big with consequences that it ought not have been touched save by the deftest hands, and then only with the support of wise counsel.

But the "Evangelist," goaded by the embarrassing attacks of the "Standard," leaped at the chance to change the subject of controversy and shift the onus of explanation from itself to its Cincinnati competitor.

In a sensational editorial it charges that the Standard has renounced all fidelity to the missionary organizations and is leading a "boycott" that is destined to result in the destruction of the societies unless prevented by some brave defender like the Christian-Evangelist itself.

As illustrative of the heroic tone of voice of the "Evangelist's" present outbreak, read the following:

Some years ago we predicted the "Christian Standard" was "on the way to Nashville." Since its recent manifesto, our prediction is confirmed. It now withdraws its "co-operation" and "support" from these great organizations and we may soon expect its dreadnaughts, aeroplanes and submarines seeking their complete destruction. We shall not witness this scene without comment.

Our readers will bear witness that we have given little heed to the attacks of "The Christian Standard" on the Christian Board of Publication; but, when this journal attempts to destroy the institutions among us that minister to aged preachers, care for orphan children, and carry on the great missionary work of the Disciples, the Cincinnati weekly and the brotherhood may expect to hear from The Christian-Evangelist.

By just so much influence as it possesses the "Evangelist," with its short-sighted and self-conscious strategem, has put itself in the way of the deeper-lying strategem of God. Had the editor truly consulted the interest of our missionary organizations instead of yielding to the vindictive impulse arising from the embarrassing controversy with his neighbor, he would have seen that silence and constructive service are the best support he and his newspaper can now give to these societies. To attack the Standard's fundamental motive and to "expose" its divisive design is to fall into the very trap the far more wily strategist in Cincinnati has laid.

The societies are this year having the hardest time in their history. They have been compelled to cut their appropriations in foreign lands and on home fields by five and ten per cent, with a threatened necessity of a further cut of a like amount.

It is the most inopportune moment imaginable for a newspaper to thrust a divisive controversy into the consciousness of our brotherhood.

God and the good sense of our people were taking beautiful care of the precious interests attacked by the "Standard." That paper was steadily going to its own place. Its editorial renouncing all fidelity to the societies would have been passed unheeded by the brotherhood had not the Evangelist made it the text for its heroic but inconsequent editorial. The Standard's "howitzers" and "dreadnaughts" are mostly make-believe, except as they gain importance in minds excited by the attention given them by the self-appointed defender of our missionary societies.

Great unifying forces are at work in our brotherhood today. Such an enterprise as the Men and Millions Movement is building a wall of defense around our missionary agencies which no hostile newspaper can penetrate.

The general convention itself, which seems for the moment to be an occasion of controversy, will prove to be an irresistible force for unity if, instead of eternally rehearsing its history and

forever pulling up its roots to look at them, we will leave it alone and let it grow.

The Christian Century earnestly beseeches the Christian Evangelist, as a co-laborer in the common cause, to cease its journalistic warring and join us in a constructive and peaceful program for the upbuilding of the kingdom of God.

JESUS IN THE WILDERNESS.

LENTEN days are memorials of an impressive experience in the life of our Lord. That period of forty days spent, as tradition affirms, on the Quarantana mountain overlooking on the one side the rugged mountain spaces of Judea, and on the other the rank, rich, lowlands of the Jordan, was full of a struggle between the lower Messianic expectations of the time and those high purposes which the kingdom of God, long dreamed of by prophets of the past, set in his soul.

It is not inconceivable that if Jesus had yielded himself to the nationalist hopes of his day he could have become such a leader as his people desired. He had all the elements of a strong and convincing leadership. The Roman empire was losing out through the baseness of its rulers and the corruption of its system.

Why might not a noble and devoted leader, lofty in his ideals and consecrated to the highest good of his people, teach the world the lesson not only of successful nationalism, but of a world-embracing empire in which righteousness should prevail?

Many men through the ages have cherished such a dream.

Some have attempted to realize it and failed because of their own inefficiency. Others have begun with the loftiest motives, and like Mohammed and Bonaparte, have fallen at last into the mire of self-interest and egotism.

But might not Jesus have achieved that success? And what a difference there would have been in the history of the world if he had chosen that way. The imagination is stirred by such a vision.

But even so, what would have become of such an empire after its first and ideal ruler passed away? Like Alexander's fabric of world rule it would have crumbled into fragments and fallen into the hands of baser men.

Moreover, what would have become of those deeper and broader religious hopes which can never be cabined and confined in the forms of political organization?

Most of all, what would have been the message of such a leadership for the men and women who fail, and whose deepest need is not wealth or success but forgiveness and peace?

These must have been among the questions which passed many times through the mind of our Lord in the quiet, breathless days and the cold, starlit nights on the Judean highlands.

Never did temptation assume a more seductive form than that which lured him to the lesser ideal.

And never was a choice more significant for the spiritual history of the world than that at which Jesus finally arrived, as he turned his face once more toward the crowded life of the metropolis and took up that quiet task of spiritual leadership and sacrificial service which led him, unhesitating and unrelenting, to the consummation of his work at Gethsemane, Calvary and the Garden Tomb.

DEAN MATHEWS IN JAPAN.

A LETTER received from a prominent missionary in Japan gives some interesting news regarding the importance attached by the Japanese leaders to the visit of Dean Shailer Mathews, and the reception which is being accorded him from government officials and men of importance throughout the land. The fact that Dr. Sydney Gulick is his companion, a man well known to the Japanese through many years of useful service as a Christian missionary, has added greatly to the value and impressiveness of the visit.

On one day he visited and addressed the students at the Imperial University in Tokio. It is probable that he is the first man on a definitely religious errand who has been asked to speak there, and the fact that he is an official delegate from



the American churches lends significance to the welcome accorded him. He has met intimately such Japanese leaders as Count Okuma, Baron Shibusawa and other men in high official station.

Not only in the imperial cities of Tokio and Kioto has this welcome been accorded him, but in other places like Sendai, Morioka, Yokohama and Osaka. In the latter place the city government put at his disposal an official automobile during his stay, and requests for addresses and visits signed by leading officials have reached him from many other places.

In commenting on his visit in Morioka and the marked attention the officials showed him, Dr. Nitobe said to a dinner group in his home at which Professor Mathews was the guest of honor, that the interest manifested in his visit is expressive of a great change on the part of official leaders toward Christianity.

It marks a new confidence in Christianity as a moral force, and openness of mind to receive whatever Christianity has to offer. It is significant of the opportunity Japan opens to Christian work at the present time.

Those who know Dean Mathews are not surprised that the Japanese are astonished at the amount of work he undertakes. Three or four addresses a day are a common experience. Receptions and interviews fill other hours.

The Japanese press is giving large space to his utterances. Two columns were devoted to his speech at the university by the Japan Times. Apparently there have been no adverse criticisms on his addresses or his visit.

CONDITIONS IN TURKEY.

THE events of the past few days have increased the tension in the Turkish empire and made clearer than ever the fatal character of the choice made by Turkey in entering the war. The arrival of the allied fleets in the Dardanelles and their gradual progress towards Constantinople are sure signs that the end of the Turkish regime in Europe has arrived. No such action would be undertaken by the naval forces of the allies were they not certain of the character of all the defenses along the Dardanelles and at Constantinople, and confident of their ability to win through to the goal.

The panic that has fallen upon Constantinople is a sure token of Turkish inability to meet the crisis the war has forced upon her. The escape of the former sultan, Abdul-Hamid, from his captivity on the Bosphorus is not significant except as a sign of the utter weakness and disorganization of the Turkish government. The fate of the capital and the partition of the remaining portions of European Turkey, and the Mediterranean portions of Asiatic Turkey, among the waiting nations is now but a matter of weeks. Russia will receive either actively or constructively the control of Constantinople she has so long desired. England already has taken over Egypt. It is probable that France will receive Palestine as an actual province or a protectorate, and of course Greece, Bulgaria and Roumania are eagerly watching for the fragments of the European provinces.

Meantime, the situation among the native peoples of the Turkish empire grows increasingly desperate. Famine has actually come in many places, and the food supply in the most favored parts of Turkey is rapidly disappearing. The missionaries are burdened everywhere with the task of caring for the poor and the sick. The men have been drafted into the army against their will, and the property of all classes has been levied upon with remorseless severity. Conditions could hardly be worse.

Considering the weakness of government and the fanaticism of rival religious creeds there is always danger of outbreak and massacre in the interior. Great numbers of Greek and Latin Christians have taken refuge in Egypt and Europe. The mission stations on the coast have not as yet been disturbed, and have been able to render very great assistance to the distressed people. Never was missionary and educational work more strategic and valuable than today in that land, though the schools have been badly crippled by the severe drafts of even the youngest men for the army.

The United States warship, the "North Carolina," remains

in the harbor of Beirut, and the "Tennessee" has done splendid service in transporting refugees from Mediterranean ports to places of safety. The great need in Turkey at present is supplies of food for the starving, and an early end of military operations whatever be the issue, so that the people may return to their homes and fields.

EUROPEAN UNIVERSITIES.

THE past ten years have witnessed a rising ambition on the part of American students to enjoy some period of university work abroad. Ministers and teachers alike have come to realize the necessity of graduate study and standing, and have felt the call of the European institutions of learning as a supplement to the best that America could offer in this field.

During the last half of that period, however, it has become increasingly clear that the necessity for European study was on the decline. As before, the advantage of travel and residential studies in Scotland, England, Germany and France is recognized. But at the same time it has become evident that the best American universities offer as competent an opportunity for research work and instruction as the European schools. And in the more important of the social sciences the American institutions are rapidly taking precedence of their European rivals.

The war has intensified this situation. The German universities are practically closed. This does not mean that their doors are shut, or that their student body has vanished. But it does mean that many of the faculties and a large percentage of the student body have gone into the army, and that at best the university work is carried on under great difficulties. Moreover, it is utterly impossible for any American to enter Germany for educational purposes at the present time.

The situation in England, France and Scotland is more favorable, though greatly affected by the war. The Rhodes scholars pursue their courses without interruption at Oxford and Cambridge. The University of Paris, for a time interrupted in its work by the expected arrival of the German troops, has resumed its activities, and the Scottish universities, always more or less attractive to American theological students, have not been seriously limited in their courses.

But the steady stream of American students to foreign universities has been effectually checked. Scores of men and women who would otherwise have been abroad are now pursuing their courses in American universities, and discovering that aside from the pleasure and advantage which travel and the acquisition of a foreign language afford, their work is as satisfactory at home as it could be in Europe. This fact is deeply significant as relates to the future of graduate studies. America, already a leader in some of the most important fields of achievement, will be recognized increasingly as a leader in the most advanced type of educational service.

It is but a matter of a few years till the tide of student migration, already marked, from certain parts of Europe and from all the Orient toward American universities, will set in as steadily and resistlessly from Germany, France, England and Scotland, and the great American universities, east, central and west, will be the Meccas of the student world.

THE RISING CHURCHES.

THERE are few greater authorities on modern missions than the Rev. Arthur Judson Brown, D.D., secretary of the Presbyterian Board of Foreign Missions in New York City, and author of numerous books on missionary work.

Dr. Brown has been delivering lectures at the College of Missions, Indianapolis, as reported in the news pages of *The Christian Century* last week. These lectures were six in number and the general theme was "The Rising Churches in the Foreign Field." It is an honor both to Dr. Brown and to the college that they are permitted to co-operate in the presentation of so important a line of thought. The lectures when published will be a valuable addition to the literature of missions.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Will Send Children to Country.

Jenkin Lloyd Jones, head of Lincoln Center, in Chicago, and pastor of the Unitarian church which is the nucleus of this institution, has purchased in behalf of the church a forty-acre farm in Wisconsin on the site of an inland lake. A farmer will be in charge with plenty of cows and garden supplies, and to this farm will be sent every summer large numbers of city children from the Lincoln Center classes to live in tents for two weeks and enjoy the country life. During the summer of 1915, about 160 children will be given this trip. The children are sent as a reward of good behavior in the Lincoln Center classes.

C. E. Secretary for Governor.

William Shaw, LL. D., who is the general secretary of the Christian Endeavor movement, is a candidate for the governorship in Massachusetts. He has been criticised for "giving up his holy ministry" but he has manfully replied that the Christian Endeavor movement has stood for certain civic ideals and now is the time for him to come out into the open for the things he has taught. He insists that he will not involve the society in partisan politics.

World Bible Congress.

The first World Bible Congress ever held will be in connection with the Panama-Pacific Exposition, in charge of the American Bible Society. The British and Foreign, the Scotch, the French and the German Bible Societies have agreed to take part. The American Society will bring representatives from China, Japan, Siam, South and Central America, and speakers from Europe will be secured if possible. The date set for the Congress is August 1-4.

Methodist Ministry Decreasing.

A cry of distress has gone up in New England among the Methodists. A recent survey has indicated that there are not as many ministers in that section as there were forty years ago, though the membership has increased over 27,000. Many churches have "supplies," men not educated for the ministry at all, and not living on the fields. In the six New England conferences and the three New York conferences working in New England, there were, in 1914, 420 supplies and only 110 young men on trial for admission to the ministry. These facts have occasioned alarm and have awakened interest in the educational situation.

Dr. Hugh Black Will Preach.

Central Presbyterian church of New York has purchased the edifice of the Madison Ave. Reformed church for \$250,000. The pastor, Rev. Wilton Merle Smith, will preach only once each Sunday, and at the other service Dr. Hugh Black of Union Theological Seminary will speak.

Roman Catholics Appoint Peace Sunday.

The pope has directed that Catholics shall observe a Sunday on which they will pray for the peace of the world. Archbishop Quigley of the Catholic archdiocese of Chicago has appointed March 21 as the day for his territory. "I am sending you a decree issued by authority

of our most holy father, the pope, ordering special prayers and devotions for the return of peace to the nations now at war in Europe and in other parts of the world," the archbishop says in a letter to the priests of the archdiocese. "The special prayers and devotions in the form prescribed by our holy father himself are to be solemnly held in all parish churches and public chapels throughout this country on Passion Sunday. Exhort your people to join you in praying Almighty God in his great mercy to restore the blessing of an early and lasting peace."

Boston and Chicago to Hear Sunday.

The movement to bring "Billy" Sunday to Boston brought on much controversy in church ministerial circles in that city. Several delegations of ministers



Rev. "Billy" Sunday

went to Philadelphia to hear the evangelist before making their final decision. Upon their return these delegations reported to the ministerial association giving their impressions. Opinions pro and con were frankly expressed. One of the editors of the Congregationalist, published in Boston, led the discussion, speaking in favor. The chief speaker of the opposition was Dr. Charles R. Brown, Dean of the Yale School of Religion, who was present and declared his absolute disapproval of Mr. Sunday. He told of going to Philadelphia, with other Yale professors to hear and investigate for the purpose of deciding whether Mr. Sunday should be invited to speak to students of Yale. He heard Mr. Sunday preach but one sermon. He was bored and disgusted and came away with the conviction that thousands of people are being bamboozled by the baseball evangelist. He felt that there was a sad lack of religion in the meetings, and that those who are recorded as converts are not taking the matter seriously. He said that Mr. Sunday attacked ministers and rumsellers, but had no word of denunciation against rich men who exploit their employees and violate the moral law by social and industrial injustice, because such men contribute liberally to Mr. Sunday's work. He attributed Mr. Sunday's success to his

unconventional methods, his baseball record, effective advertising and the fact that an ex-prizefighter rubs him down after his sermons. He declared that he would hold up both hands against having Mr. Sunday come. Other speakers took issue with some of Dr. Brown's points. Dr. George A. Gordon was represented as strongly opposed. Dr. A. Z. Conrad and Dr. Cortland Myers were favorable and enthusiastic. Two weeks after this discussion a favorable delegation representing a majority of the ministers went to Philadelphia and presented Mr. Sunday with their invitation, which he accepted, setting September, 1916, as the date for his Boston meeting. During his Philadelphia campaign, which has just closed, Mr. Sunday received invitations from many leading cities of the country to hold evangelistic meetings. He has withheld his promise to visit Chicago largely on account of the attitude of the Third Presbyterian church and its pastor, Dr. Martin D. Hardin. Mr. Hardin received letters from certain saloon men commending his attitude, and he says this has made him determine to support Billy Sunday, as he is no friend of the saloon. It is believed that Mr. Sunday will now come to Chicago, though his coming will be delayed on account of eastern engagements. The Chicago committee is headed by Rev. James E. Walker, of the United Presbyterian church. The churches that are inviting Mr. Sunday are all on the west side of the city and the present plan is to make it a west side campaign. Whether the consent of the city council can be gained for the erection of a tabernacle remains yet to be seen.

Christian Socialists Meet.

The ninth general conference of the Christian Socialist Fellowship was held in Baltimore Feb. 23 to 28. There was a large attendance and all the leading denominations were represented. Rev. Irwin St. J. Tucker, who is managing editor of the Christian Socialist and a clergyman of the Protestant Episcopal church, made an address. The Episcopalians were largely represented in the meeting. Rev. James L. Smiley, assistant minister of St. Anne's church, Annapolis, presiding and Rev. Richard W. Hogue, rector of the Church of the Ascension, delivering the opening invocation. The principal address was made by Rev. George I. Brown, rector of St. John's church, Lancaster, Pa.

Orthodox Bishop Dies.

Bishop Raphael has been the Syrian bishop of the Orthodox church in New York, and he has been the assistant to the Russian Archbishop. He died at his home in Brooklyn on Feb. 27 from heart disease at the age of 64 years.

Promote Sunday-school in Philippines.

The Protestant Missions of the Philippines claim there are 75,000 Protestant church members in the Island, but only 30,000 Sunday-school pupils. This is to be remedied by a campaign which has adopted the slogan, "A Sunday-school membership equal to the church membership by October, 1916." The time limit which has been set is the date of the World's Sunday-school Convention in Tokyo.

Empty Pews in Scotland Church.

Empty pews do not seem to be found in the United States only. The Kilrenny kirk-session in Scotland is asking the withdrawal of an order by the St. Andrews Presbytery that two services be held on Sunday. The minister has gone to the church for the second service each Sunday for eight months, with the preacher, and not a single parishioner appeared.

Congregationalists Cross Continent.

A number of prominent Congregationalists will cross the continent this summer on a special train en route to the exposition at San Francisco. The special train will be conducted under the auspices of the "Congregationalist," one of the church's leading journals. Dr. Bridgman, the editor, will accompany the train and arrange its itinerary. The people on the train will stop at Congregational college centers for addresses, and will also speak in a number of large cities in Congregational churches. Thus the tedium of a long trip will be broken up and the time will be utilized for useful ends. It is planned to spend a month from the time of leaving Boston until the return. The train will pass through Chicago where some will be added to the party. Twice before in its history, the "Congregationalist" has arranged such a tour. In 1895, under the leadership of Dr. Dunning, thirty persons went to the Holy Land, and in 1896 fifty visited the historical cities of the Pilgrim fathers in England and Holland.

Bible Is Widely Circulated.

The war times do not seem to have interfered with the wider circulation of the Bible. This book, that was to become a curiosity in museums, according to Voltaire, is now being scattered in many languages over the entire earth. Every yearly report of the Bible societies gives cause for rejoicing. The British Foreign Bible Society reports 9,000,000 copies of all or parts of the Bible in 400 languages issued last year. The American Bible Society reports 5,251,176, an increase of 1,201,566 over the previous years.

Moral Conditions at Panama Exposition.

It has been openly stated that San Francisco is to be an "open" city during the Panama Exposition. This declaration of attitude with regard to moral conditions in the city has aroused many religious and reform organizations to protest. The Federal Council of the Churches of Christ in America is arranging a conference of various organizations to bring pressure to bear upon the managers of the exposition to safeguard the environment of the great fair.

Free Churchmen Choose President.

The non-conformist churches of England are united through the National Free Church Council. The next president of this organization will be a Baptist, Rev. J. H. Shakespeare, M. A., who is now the national secretary of the Baptists. He has been a very efficient man in his denominational relationships. The free churches are planning an aggressive movement as soon as the war is over.

Church Must Stand for Social Justice.

"The present system of society based on competition must be overthrown and wiped out and a new society built on the basis of fraternity and brotherhood." This was the ringing call to the Christian church and its members to become the prophets of the new social order given

by the Rev. Bernard Iddings Bell, dean of the Fond du Lac diocese of the Episcopal church in a sermon recently in All Saints cathedral. "False prophets are always popular and true prophets unpopular," said the Rev. Mr. Bell. "The church has too long been prophesying smooth things that were popular and that people wanted to hear instead of saying the things that are unpopular and that people do not want to hear. Selfish interests have built up a so-called civilization that is a mockery of everything the Christian church should stand for."

Preachers as Business Promoters.

Preachers as business promoters have been severely grilled in Chicago pulpits recently. Ministers in various denominations have protested against the use of the title "reverend" to give respectability to wild-cat business enterprises. It has been asserted that when the preacher in business wanted to be honest, his judgment was bad. The Rev. Samuel J. Skevington, pastor of the Belden Avenue Baptist church, said in his sermon: "I am strongly of the conviction that a preacher who uses his position or his title to promote a business venture does an injury to the kingdom of God. If a preacher finds it necessary to leave the ministry for business he ought not to be permitted

Fanny Crosby's Poem for Ministers.

Fanny Crosby, the blind writer, who recently died, wrote a poem especially for retired ministers, and in sending the manuscript to the Rev. Joseph B. Hingley, secretary of the board of conference claimants of the Methodist Episcopal church, she wrote the following interesting letter:

"I trust you will allow me to substitute a poem for the song I promised you. It seemed to me, after trying to compose the words of a song, that I could better present a plea in a poem to be read than in a song.

"Could I voice my inmost thoughts in words I am sure the appeal would touch every member of the church. I pray that what I have written will touch many."

The following is the poem:

An appeal to the members of the Methodist Episcopal church in behalf of the superannuated ministers.

Love's Recompense.

There is a world of love and duty
That devolves upon us all.
There is a tender, pleading message,
And its tones like music fall:
Help our weary veteran preachers,
Scatter roses o'er their way;
Rally 'round them, hasten quickly,
Not tomorrow, but today.

From the well of deep affection
Now their hearts with gladness fill.
Do not wait their names to honor,
Till the pulse of life is still.

Break the box of alabaster,
Pour its oil upon them now,
Make their dwelling bright and happy,
Wreath in smiles each furrowed brow.

They have borne the royal standard
Of our Master and our Lord.
From the time of early manhood
They have preached His Holy Word.
But their strength has lost its vigor,
And their cheek its youthful glow;
For the frost of age has touched them,
And their locks are white as snow.

Watchmen on the walls of Zion,
Though their feet no more will stand,
From the top of Pisgah's mountain
Faith beholds the promised land.
Soon triumphant like an army
Marching through the realms above,
They will shout the grand old story,
Robed in white and crowned with love.

to perform any of the functions of a clergyman, nor should he at any time use the title 'Reverend.'"

Brotherhood of Andrew and Philip.

With the decline and death of many of the denominational brotherhoods, an older movement is coming into prominence again. The International convention of the Brotherhood of Andrew and Philip will be held in Philadelphia, March 25 and 26. This organization has worked out during the last two years a comprehensive program for the local church. The organization is interdenominational and international. It lays stress upon evangelism, upon denominational co-operation and upon the cultivation of the spiritual in religion.

Laymen's Missionary Movement.

Though not seeking much publicity of late, the Laymen's Missionary Movement is as much alive as ever. A hundred American cities will be visited by three or more teams of strong missionary speakers next winter. The campaign will begin Oct. 20, one team starting in Buffalo, another in Des Moines, and a third will come into action the middle of November for service in New York and vicinity. Chicago meetings are to be held in December. Home missions will have equal representation on these programs this year. In the typical program proposed for each of these city conventions the opening addresses will be on "America and Christian Leadership," and "The Present World Situation and Its Appeal to Men." The second day of the gathering will be devoted to "Missionary Progress of Recent Years" as a general theme, which will cover an interesting discussion on the topic, "Is the Church on a War Footing?" The morning of the third day will be devoted to considering "The Adequacy of the Gospel to Meet Modern Social Conditions," and the afternoon to "The Best Methods of Missionary Education and Finance." The final address on the closing evening will be "Jesus Christ the Source of Power." The national convention, which is to come as a climax to all these endeavors, is to be held in Washington, April 25-28, 1916. The hope is that President Wilson and Justice Hughes will address the delegates on the first evening of this assemblage. The following days will hear reports on "The Laymen's Part in the Propagation of Christianity," "Standards of Stewardship," and "The Christianization of the Impact of Western Civilization on the Non-Christian World." James M. Speers, the national chairman of the Laymen's Missionary Movement, is expected to preside.

President Brown at McCormick.

President Francis Brown, of Union Theological Seminary, New York, is known widely for his contribution to the literature of systematic theology. One of the very best single volume statements on systematic theology from a modern standpoint is from his pen. He spoke at McCormick Theological Seminary of Chicago for a week the last of February and the first of March on "Priests and Prophets in the Old Testament."

Anti-Catholic Paper Sued.

An anti-Catholic paper published in Missouri, and with wide circulation, has been sued by Rev. E. P. Rossman, a priest at Wheeling, W. Va., because the paper slurred the priest's morality. The action was brought in the federal courts and resulted in a verdict in favor of the plaintiff with damages of \$1,500.

Here and There

WHAT EVERYBODY KNOWS.

That no sect, no man, no country has a monopoly on the truth. We gather as much of it as we can, as we gather the sea in our little cups. Some men would put a fence around the sea, as some think they have put a fence around the truth. The only truth of value to us is what we can use; we all can have our portion if we seek for it as we seek for the warmth of the sun in the frosty days of the early spring. We lose the love of truth when we lose the sense of companionship with all men who seek the truth just as earnestly as we. Truth binds its friends together. They are the real brotherhood of the universe. The sectarian is he who severs those souls asunder.

* * *

WE SHOULD REMEMBER—

That the great souls do their work as well in the chimney-corner as on the mountain-top. The smaller a man is the more he desires a place in the sun. Pig-mies on Alps are pigmies still. The head of the table, as ever, is where the great man sits, whether at the side or the end. The little man is lost in the sun; a hundred suns have nothing to add to the lustre of the really great.

* * *

THE BANE OF "BILLY" SUNDAY.

I do not say that Mr. Sunday does not do a vast amount of good. Perhaps he is the one man to arouse the sleepy conscience of a money-mad, pleasure-mad age. My admiration for him is very great, despite all that may be said against him, and there is much that can justly be said.

But unless the preachers and editors are careful the greatness of "Billy" will become his bane and ours. It is not necessary to preach to us to be like him. A number of imitators has already appeared, and their efforts are pathetic. It is difficult to say whether we should smile or weep. Human second-hand editions of "Billy" are shelf-worn, badly battered and a drug on the market. For our good and his we had better allow him to enjoy his gifts and his rewards without infringement.

One good man tells us that what the preachers need today is a direct gift of speech like "Billy's." We might agree with that on general principles, if we are not likely to fall into the toils of his slang which sooner or later would have to be "cut out." We can get a better vocabulary than that of the great evangelist if we will work for it in Chaucer, in Pilgrim's Progress, in all the great literature of our mother tongue, and, within the reach of all, our English Bible. It is easy to make "Billy" appear a master of direct and forcible speech if you set him by the side of a half-educated man who has inflicted a book of some kind or other on an unoffending public.

But simple speech is a relative term. All depends upon the hearer. Drs. Storrs and Beecher were leagues removed from the vocabulary of the famous evangelist, and none will say that they sinned against the English tongue or the human understanding in their incomparable discourses. What two men of the past generation wielded a greater influence than they in their respective spheres? Did they speak to the intellectual aristocrat or to the common people? If we wished

to find models of speech to recommend to the oncoming generation would we recommend Mr. Sunday or Dr. Storrs? In our Bible Colleges it will be a fatal day when we descend from the models of pulpit eloquence to follow the will-o'-the-wisp of a great evangelist's vocabulary, especially when hundreds believe that he is great in spite of his language. Mr. Moody was an example of plain speech, but do we not know of a seminary that instructs its students in the use of the English tongue after the model of Mr. Moody. The fact is that many good people are hooked on the peculiarities of great men, mistaking these peculiarities for genius. "Billy" Sunday's blunt speech will not make a "Billy" Sunday. Putting one's hands under the coat tails while preaching will not make an Alexander Campbell. Resting the Bible upon one's shelf while reading as only Mr. Moody could do, (though the tendency in the ministry is to develop a shelf), will not make a Moody.

Whatever speech brings the gospel within the understanding of men is the best, but we say that with many reservations.

* * *

THE TRAGEDY AND A DREAM.

Rabbi Stephen S. Wise in a recent address in Philadelphia, said:

"The great struggle in Europe today is a war decreed by twenty men to perpetuate the dynastic system of government, and 600,000,000 of persons find themselves involved in a combat costing \$50,000,000.

So much for the delightful pastime of blood-letting which some of the sharpshooters in America wish to see carried on in one way or another by this country. Suppose these leaders had sat down and talked over their differences before the war in the same spirit as they will sit down and talk them over when the war is ended, could there have been any war? When men depend on rifles to settle differences, they don't need any reason; and when they depend on reason to settle differences, they don't need any rifles.

The war in Europe is the age-long struggle between the beast and the angel, but no matter which wins, the beast must go.

* * *

A SUCCESSFUL EXPERIMENT WITH A MEN'S BIBLE CLASS.

The danger in the strong emphasis we are now putting upon the organized men's class is that it may become an end in itself, and do more harm than good to the work of the church as a whole. While the pastor was wrestling with the problem of Sunday evening service a friend suggested that an effort be made to enlist the men in that work. So in a quiet way, without any special plans or promises, they were invited to attend the Sunday evening service in a body, sitting in the center section of the church and taking the front seats. Thus far the evening service has been a delight. The men not only attended, but, in addition, we have had a splendid increase of all classes, so that our auditorium seating upwards of six hundred, is well filled week after week. The men are becoming enthusiastic over their part in the work, and many have told the pastor that he is doing the best preaching of his life. A series on

some of the Old Testament characters has had the element of novelty in the mere recital of the story, and the application of some of the lessons found therein to every day living. We pass the suggestion on, hoping that it may be as helpful elsewhere as in Richmond.

* * *

METHOD OR INSPIRATION?

Would it not be well throughout the year at our district or state conventions to invite a speaker of recognized power to help us all to see the need of doing what should be done in the different departments of the church? The methods can be worked out as before, but all work becomes easier when we urge new methods all the time and put as many levers as we can under the old to keep them from becoming commonplace, but without vision the people perish. We must first transplant our minds to Liverpool before we buy the ticket for the trip abroad. We must see the New Jerusalem before we can lay the foundations of one on the earth. The great voices today are as near us and as necessary as the voice of an Isaiah or a John the Baptist.

* * *

IS GOD ON THE SIDE OF THE HEAVIEST BATTALIONS?

Few statements are more widely known and accepted, yet fewer are as far from the truth. Most of us take such statements without question because of the great names connected with them, and because they seem to be true. If this be true, then God was on the side of the crowd that burned the martyrs, because force was on their side. They had the heaviest battalions. He has ever been on the side of the strong against the weak, and in many instances we know that the weak have been right and the strong have been wrong. It is absurd to say that God is on the side of the strong arm always. There are times when the heaviest battalions may be correct in their contentions. If history teaches anything it is that God has not been on the side of the strongest very often. The majorities have usually been wrong. It would be better to revise Napoleon and say that victory is on the side of the heaviest battalions, and leave God out. The still small voice has led the world to greater victory than the roar of all the guns from the day the first one was fired until now. It must be a little risky to expect God to go into partnership with guns. The justice of a cause will decide the issue sooner or later no matter what the guns may do.

* * *

FRIENDS WHO KEEP US HUMBLE.

We all number among our amiable friends certain ones who consider it their Christian duty to tell us of our faults for our good, and in such a way that we wend our steps homeward, feeling that we have been crushed by a steam-roller, and that our self-esteem had been reduced to the thinness of a postage stamp. There are a few saints in the world who seem to believe that the worse they can make you feel, the more Christian they are. They seem to believe that it is all right to flay a neighbor or even a dear friend, provided the flaying be done in a Christian spirit. I have never met a victim who took that view of the case. Yet our friends who essay to tell us of our faults assume that their virtues are so flawless that a snowbank might cast a shadow by the side of them. They are almost perfect, but need a little more time for their wings to expand.

E. B. BARNES.

Who Began the War?

By SAMUEL HARDEN CHURCH.

(Continued from page 7.)

all those morally responsible for this terrible murder shall suffer deserved punishment."

We begin to see now why those German soldiers have died, and why those German women are weeping. A prince, no matter whether he was a usurper and an invader, has been shot. Therefore let all hell break loose in Europe! And those of us who have been shocked when bombs were hurled at emperors, are now astounded to behold that emperors, in emulation of the most despicable anarchists, have themselves hurled bombs at defenseless women and children in Antwerp and in Paris.

The Czar replied: "A disgraceful war has been declared on a weak nation; the indignation at this, which I fully share, is immense in Russia. I foresee that soon I can no longer withstand the pressure that is being brought to bear upon me, and that I shall be forced to adopt measures which will lead to war."

The emperor answered thus: "I cannot consider Austria's action a disgraceful war. Austria knows by experience that Serbia's promises, when they are merely on paper, are quite unreliable."

"SCRAPS OF PAPER."

I cannot help asking you, dear Doctor Schaper, if the world has not come to know that there are other promises which, when they are merely on paper, are quite unreliable? Does not one such paper bear your emperor's signature? Has not your emperor declared that his solemn and sacred guarantee of Belgium's neutrality is nothing but a scrap of paper?

England now asked whether Germany, in the event of war, would guarantee that she would not despoil France of her territorial possessions, and Germany replied that she could not give such guarantees. And in answer to a last effort on the part of England to protect France from dismemberment and spoliation, the emperor sends this amazing telegram to the King of England: "My mobilization cannot be countermanded because I am sorry your telegram came so late. But if France offers me neutrality, which must be guaranteed by the British fleet and army, I shall of course refrain from attacking France and employ my troops elsewhere. I hope that France will not become nervous. The troops on my frontiers are in the act of being stopped by telegraph and telephone from crossing into France."

"My mobilization!" It is the emperor, then, who has mobilized. The time may come, dear Doctor Schaper, and you and I ought to hope that it will come soon, when there will be neither kings nor emperors with power to mobilize armies as a child plays with toy soldiers! In a certain event, says the emperor, "I shall refrain attacking France"—and mark what follows!—"and employ my troops elsewhere." The emperor is determined to make war, either on France, or "elsewhere." And then: "I hope France will not become nervous." Now what should make France nervous? "The troops on my frontiers are in the act of being stopped by telegraph and telephone from crossing into France." There we have it all! The telegram from England came too late; the German has mobilized; his armies are already crossing the French frontiers, but France must not become nervous! Poor France! already shaking

with the tread of a million invaders, she must not get nervous!

The final step, then, appears to be an ultimatum, on July 31st, from the Imperial German Chancellor giving Russia twelve hours to cease her mobilization. But Russia continued to make her preparations, and the war broke out on Aug. 1.

Who began it? Was it England? Scarcely so, for England, in so far as her army is concerned, had yielded to the popular plea for arbitration, she was not ready for war and will not be ready for another six months. Not one of the ninety-three distinguished men who have sent me this letter, if they will read the evidence, will say so. Nominally it was Austria, who, by her unreasonable and inexorable attack on Servia, began the war, but Austria was supported, controlled and guided at every step by Germany, who, in her turn, gave notice to the powers of Europe that any interference with Austria would be resented by Germany to the full limit of war.

For what, then, have these brave German soldiers died? Alas! Not one of all those among her slaughtered battalions could answer that question, in the last moment of his agony. The men who have fallen among the allies have died on their own soil, defending their countries against invasion, but all your sons have died in a foreign land without a cause.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

Our Readers Opinions

THE "CENTURY" AND THE DISCIPLES' FUTURE.

Editor The Christian Century:

It has been with increasing interest that I have read your editorials from week to week on The Future of the Disciples' Movement. And it is a satisfaction to know that our people have in The Christian Century a paper to treat in a modern way the religious thought and life of the times.

That our religious life is undergoing a marked change is very patent to any student. The growth of democracy and the tendency of the individual to use his freedom in matters religious as well as secular could not result otherwise than in a demand for a new spirituality which has little to do with ecclesiastical principles and a dogmatic Christianity.

There is no doubt but the present great war has hastened the already growing conviction of the inadequacy of conventional religion.

It seems to me that the Disciples' movement has reached a critical point in its development as a great religious body. I know of no people in the present changing conditions who occupy such a strategic position as the Disciples. With its great ideals of Christian unity, the supremacy of Christ, and the restoration of a spiritual primitive Christianity we are in a position to become a great uniting force in the welding together of the spiritual energies of the church.

So I feel that the Disciples owe a debt of gratitude to The Christian Century for the helpful and catholic manner in which it meets the religious problems of the day.

Carrollton, Mo.

Thos. J. Sugg.

The Mid-Week Service

By SHIRAS JONES.

TOPIC FOR MARCH 31.

The Courage of Jesus. Matt. 26:36-46.

It has always required courage to live the Christian life. There have been times when it was possible for a coward to go through the forms and ceremonies of the church. One may at the present day pass for a disciple of Jesus without incurring opposition and danger. But whoever takes his discipleship seriously and displays independence in thought and action will need courage. The new Jerusalem is not yet the chief city of the earth. The social and religious ideals of a present day disciple of Jesus who knows his Master and himself, excite wrath and indignation wherever they are preached. The church itself is only partly Christian. This is not said in derision of the church, but in recognition of its progressive realization of its mission.

Vision and Courage.

The foolhardy take risks for no good reason. Sober-minded men think that no man is justified in taking needless risks. The civilian is ordered off the battlefield because he has no business there. The soldier faces death because he feels that his country needs him where death is liable to meet him. Men who see what the world may become are justified in exciting the anger of the world that is. The courage of Jesus was the courage of one who understood the world that opposed him better than it understood itself. He knew that men would like a religion of freedom when once they really saw what it was. The courage of so many of us fails because it is only occasionally that we have visions of the better day. The present absorbs our attention so fully that we submit to its commands and thus fail to serve it well.

The Courage of Peace.

The noisy advocates of war have belittled the courage of the man who loves peace. They do not distinguish between the man who does not fight because he is a coward and the man who does not fight because he is courageous. The challenge of the bully may be met by physical force or by moral force. There are instances where the former must be used, for the bully does not always allow the lover of peace to employ moral and intellectual force to the exclusion of physical. But where it is possible, the truly courageous man acts in a way that makes the appeal to brute force seem childish. Was there ever a finer exhibition of bravery than that which Jesus gave to us when he stood before his accusers?

Courage and the Will of God.

To submit to the will of God requires the highest kind of courage. The words in which such submission is often described may leave the impression that only passive souls follow the leading of God. If they do, we need a new vocabulary. It is the active, energetic soul that is the channel of divine power. They who wait on God are very busy. Their difficulty comes when their inclination runs in one direction and the purpose of God runs in another. For them to submit is not to be quiescent, but to change the course of their activity. Jesus in Gethsemane was praying that his energies might go in the right direction. He wanted to have a full life. Surrender to the will of God insures us against profitless exertion. When we doubt that what we are doing is worth doing, our courage begins to weaken. Those who are sure of God have no such doubts. They frequently discover that they had misinterpreted the will of God. They know their knowledge is always imperfect. But what heartens them is the faith that they can know the purpose of their lives and that a divinely guided life is a real life.

Pa. 28:1; Ex. 2:6; 3:9; I Cor. 16:13; Phil. 1:27-28; 2 Tim. 1:7; Dan. 3:16-18; Acts 4:19; 5:29; Neh. 6:10-13; Acts 21:13.

The Sunday School

SAMUEL REJECTED BY THE LORD.

INTERNATIONAL UNIFORM LESSON FOR
APRIL 4.

1 Sam. 15:10-23. Memory Verse—22, 23.
Golden Text: Behold, to obey is better than sacrifice. 1 Samuel 15:22.

American Standard Bible.
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(10) Then came the word of Jehovah unto Samuel, saying, (11) It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto Jehovah all night. (12) And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument and turned, and passed on, and went down to Gilgal. (13) And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah. (14) And Samuel said, What meanest thou this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (15) And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed. (16) Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

(17) And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; (18) and Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. (19) Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah? (20) And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. (21) But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal. (22) And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (23) For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

Verse by Verse.

By ASA McDANIEL.

10. Then refers to Saul's disobedience, verses 4-9.—Came the word of Jehovah unto Samuel saying. The context implies that it was in a vision of the night. In this vision Samuel became convinced that God was speaking to him.

11. It repenteth me that I have set Saul to be king. Samuel was convinced that Jehovah had rejected Saul and that he was no longer the man for the kingdom. He represents Jehovah as using words which might be used by a human ruler. The divine nature is not capricious.—He has turned back from following me. Turned from the will of Jehovah to follow his own will. He left God out of the account.—Wrath, displeased, anger.—Cried unto Jehovah all night. A prayer of protest and expostulation.

12. Saul came to Carmel. The Carmel in Judah. In the hill country south of Hebron.—He set him up a monument. Note the self-exaltation. In this connection contrast 1 Sam. 9:21.—And went down to Gilgal. The Septuagint asserts that he went to Gilgal to make a thank offering.

13. Blessed be thou of Jehovah. A common form of salutation. It was originally a prayer. The spirit in which it was given seems to indicate a guilty conscience.—I have performed the commandment of Jehovah. In fact he had performed only part of the commandment, see verse 3.

16. Stay. Stop! Forbear! Samuel would listen no longer to the language of hypocrisy.—This night. Last night, would be our phrase.

17. Little in thine own sight. The reference is to his own statement in chapter 9: 21.—Head of the tribes of Israel. This was a sharp rebuke, for Saul was in authority and should have restrained the people. Anointed. Saul was only a servant and should have obeyed.

18. Sinners. The Amalekites are called sinners because of the ancient offense against Israel; see Ex. 17:8-15 and Deut. 25:17-19.—Until they be consumed. This must be con-

sidered in the light of that day, and we must also keep in mind the low stage of revelation.

19. Fly upon the spoils. Samuel graphically shows that it was greed and not reverence for God that saved the spoils.

20. I have obeyed the voice. Saul's obedience was with a but. Many people are serving Jehovah in the same way today.—And have brought Agag. Saul wished to enrich

A King Dethroned by Sin

The Lesson in Today's Life.

BY JOHN R. EWERS.

Here is one of the most superb lessons of this year. The teacher should come to this hour with a wonderful keenness and a firm resolve to get results. What a time for decisions!



"UTTERLY."
There is only one attitude to take toward your sins—root them out "utterly." There are certain growths which threaten our bodies that if but a fragment remains will spread again and bring death. This is true of any sin. It is characteristic of that besetting sin of yours; that sin which you have always indulged in because it seemed to be a part of yourself; that sin which seemed so natural for you that to put it away "utterly" was out of the question. Israel always had trouble with unconquered tribes within their borders. "Destroy utterly," that is the word. Is it in your case, pride, laziness, jealousy, envy, theft, lying, stubbornness, lust, ungovernable temper, frivolity, covetousness or gluttony? Every one of us has one or more besetting sins. Study to know thyself. Spot that evil trait. Allow no excuse. Make no allowance. Vanish all softness. That sin has got to go.

BROKEN STATUES.

Did you ever stop to think about the broken statues which adorn our museums of art? Venus de Milo—arms gone; the famous Victory at the head of the stairway in the Louvre—head gone. The Elgin marbles in the British Museum—all broken. Headless, limbless, wingless, sometimes only torsos. How we would love to see the perfect statues! Palmer of Harvard shows us how sin destroys the symmetry of life. We are only part men when we are despoiled by sins.

KILL THE AMALEKITES.

I am not worrying about those ancient enemies of Israel, but I am bothered this Easter day by my own enemies—my sins. I must hunt them to earth. I must not spare one no matter how fair it seems. My sins rob me of strength, of beauty, of freshness, of the joy of living, of self-respect, of sovereign power. Therefore my sins must be utterly destroyed. Utterly. Utterly. Not even Agag may be spared. "Go and utterly destroy these sinners the Amalekites." Unconditional surrender. No quarter. No compromise.

AGAG?

Agag? Yes, the king also. But he was

his own victory in this way quite as much as did the Roman conquerors.

21. To sacrifice unto Jehovah. He justified the conduct of the people with the motive they had in mind when disobeying. This protest still farther convicts him, for it is an absurdity.

22. Hath Jehovah as great delight in burnt-offering and sacrifices as in obeying the voice of Jehovah? The passage, verses 22, 23, is a brief summary of later Jewish theology. Read in this connection: Ps. 50:9; 51:18; Hosea 6:6; Amos 5:21-24; Micah 6:6-8; Isa. 1:11-15; and Jer. 7:22.—To obey is better than sacrifice. This is a parallel expression with the one following. Obedience is more important than observing religious forms.

such a fine, fierce fellow. How fine he would look in chains at the banquet! What fun to torment him as a cat does a mouse! How proud one would be to have him on display! That temper of mine. How fine to let it burst out occasionally, blistering and scorching everything in sight. It is as beautiful as the eruption of Vesuvius. That pride of mine. How big it makes me feel at times, how superior to the hoi polloi! That stubbornness of mine. How firm it makes me feel at times, what a marvelous will-power. (What an ass.) That laziness of mine. What a gentleman of leisure am I, what moments to brood over my own worth! (My own incapacity). No, Agag, big and burly as he may be must humbly bow his noble head (?) and basely die like the enemy he really is. That which is sin in another cannot possibly be virtue in me. My neighbor is stingy; I am only prudent! My neighbor is shift, I am merely clever. My neighbor has a vile mind; I am human. Of all weaknesses, self-pity, self-exuse, is the worst. Walk the chalk line there. Step lively. No side-stepping.

"OBEY."

"To obey is better than sacrifice and to hearken than the fat of rams." The need of modern young people is discipline. We have certain studies in school which we call disciplines. Arithmetic to cultivate accuracy and precision. Languages to cultivate memory. Science to cultivate awareness. Where shall we get moral discipline? That is the crying need of this epoch. That is the task for the church. The Sunday-school and the pulpit must co-operate with the home in developing moral discipline, i. e., obedience.

NOT MECHANICAL.

The watch has to obey, the engine has to keep the rails, the trolley has to keep connected. But obedience is not a mechanical affair. It springs from the heart. We must cause our children to love the right. It is not enough to teach, we must train. Young men and young women must love truth, beauty, justice and mercy. Had Saul loved God more he would have obeyed better. Augustine used to say, "Love God and do as you please." Religion is harmony. There it is in a nutshell. Religion is harmony with God and his laws. Harmony. Get that. Harmony.

REJECTED.

A lost kingship. Failure. Lost. Rejected. Does it seem hard? Well, you see it every day. A young fellow who might have been a king dethroned by his unconquered sins, his perverted loves. What is sadder than an unfrocked priest, a dethroned monarch?

Disciples Table Talk

Offered a College Presidency.

H. E. Van Horn left Des Moines last year for Oklahoma City, and his ministry in the latter city has been as successful as in the Hawkeye state. He has recently been offered the presidency of Phillips University, at Enid, Okla. His decision is not yet announced.

Says No Christian Outside the Church.

Ira M. Boswell, pastor at First church, Chattanooga, Tenn., spoke recently on the theme, "Can a Man Be a Christian Without Being a Church Member?" He said: I have been requested to answer the question, "Can a Man Be a Christian Without Being a Church Member?" It is with pleasure that I address myself to the task this morning. I am sure no one will object to my saying that no one can be a Christian, in the New Testament sense of the term, who is not a believer in Christ. I, therefore, in order to come to close quarters in the discussion, affirm that to be a Christian a believer must be a member of the church, or, to state it in another form, a believer cannot be a Christian without being a member of the church. I take it that all my hearers accept the New Testament as the authoritative word of God. I shall, then, devote my attention to what the New Testament says on the subject. A believer is not a Christian, but has the right to become one. "Every one, therefore, who shall confess Me before men, him will I confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I deny before My Father who is in heaven. It is clear that no one can confess what he does not believe, and no one, in the meaning of the verses just quoted, can deny Christ who does not believe in Him. Christ can not, or at least will not, deny a Christian. But he will deny the one who believes, but refuses to confess. It follows, then, that one can believe in Christ and not be a Christian."

Union Meeting with Chas. Reign Scoville.

Aurora, Mo., has just gone through union evangelistic services with Chas. Reign Scoville leading. There were 1,500 penitents, and the Disciple church received 400 new members. More class rooms are being fitted up for the Sunday-school and the Men's Bible class is planning to raise a fund for a new pipe organ. Four years ago this church was in debt four thousand dollars. R. S. Robertson is the pastor and he is talking in the most optimistic terms of the prospects of the church.

Must Build for Sunday School.

The growth of the Sunday-school at Keokuk, Ia., has compelled the church to take action looking to a future building on the church lot for the Sunday-school. More land has been bought and the congregation is making ready for the campaign for the building. There have been eleven accessions to the church the past three weeks. This congregation is a living link in foreign missions and Miss Gretchen Garst of Japan represents the church. The pastor recently gave a stereopticon address upon the work in Japan and was heard by an audience crowding the auditorium of the church. Recently Mrs. Elizabeth Ross and her son Emory Ross visited this church and delivered addresses. W. M. Baker is the pastor.

Pastor Says Religion Was Other-Worldly.

J. N. Jessup in a recent sermon in his church at Hopkinsville, Ky., charged that the church had been altogether too much interested in the other world to the neglect of this one. In a sermon called "Religion as an Asset," he said: "Ministers have been charged with living in the clouds and are therefore called sky-pilots. Give us a religion that has its feet on the earth, say some. This criticism might have had some basis of truth twenty-five years ago. Up to that time the emphasis was put upon getting men safely to heaven. The lure of heaven as a place where the wicked cease from trouble

and the weary are at rest, was loudly proclaimed. Recent years have seen a change of emphasis. Now the church is proclaiming a life; a life here and now; a life of virile manhood; a life with good red corpuscles in its veins. The church today is not so much concerned with getting its members into heaven as it is in getting its members to live Christian lives here on earth, knowing full well that if the life is right heaven will take care of itself."

Disciple Honored at Free Church Council.

The National Free Church Council is the means of union between the non-Conform-



Mr. W. Remfry Hunt, who recently addressed the Free Church Council of England.

ist Christians of England of various denominations. At the introduction of missionaries, W. R. Hunt, of the Disciple mission of China, was invited to speak by Rev. F. B. Meyer, the president, and he was introduced by Leslie W. Morgan. Mr. Hunt spoke on the relation of the war to mission work and deprecated the influence of the present struggle upon the Christian propaganda of the Orient.

Spokane Sunday-schools Organize.

The Sunday-school forces of nine Disciple Sunday-schools in Spokane have organized a city union and elected officers for it. This resulted during a visit of Robert M. Hopkins, national Bible school superintendent, who is at this time touring the coast. There were over two hundred in attendance at the meeting at which the organization was formed.

Send for the State Secretary.

To send for the state secretary was once a sign of trouble in the church, but in these happy days he has other uses than that of arbiter. John R. Golden was called to a banquet of the Men's Bible class at Lovington, Ill., recently. Eighty men were in attendance and there was a very happy evening.

Good Work at Cleveland, O.

O. L. Hull, who is pastor of Glenville church, Cleveland, has issued an annual report full of interesting items. Eighty were added to the membership of the church. Money raised for current expenses, \$2,814.78; for the building fund, \$412.30; for missions and benevolence, \$640.95. The every-member canvass has resulted in fifty-two more pledged givers than the church has ever had before.

Good Report from Fulton, Mo.

The Fulton, Mo., church had a good year in 1914. They raised a total of \$6,936.90. Of this amount \$1,500 was given to the cause of missions and benevolence. The Sunday-school has an enrollment of 459 and last year they had an average attendance of 300. Nearly two hundred accessions to the church have been received. Most of these came from the Forsythe tabernacle meeting. The present membership is 700. The church has

adopted the combined morning service, two hours being used for the Sunday-school, sermon and communion service. William Woods College is located here and the personnel of the students in this institution is said to be very superior this year. The young ladies are planning a pageant for commencement week. M. C. Hutchinson is pastor of the church.

Pastor Withstands the Mob.

At Waxahachie, Tex., a mob of citizens seized a negro and were about to deal with him summarily when they were interrupted by A. C. Parker, Disciple pastor of the city. The negro man was in jail charged with murder and the citizens were greatly excited and enraged. After an hour of pleading, the counsels of prudence and orderliness prevailed, and the community was spared a lasting disgrace. This conspicuous service of the local pastor has greatly enhanced the appreciation which the community has for him.

The Japanese Institute.

The Japanese Institute conducted by the Disciples at Los Angeles is one of the prominent features of their work on the coast. The work is carried on by Mr. Kawai. The Institute has a kindergarten where the Japanese children are given oversight and training. There are classes in dressmaking for the Japanese women, and every person in the Japanese community is offered some opportunity of advancement. A recent visit to the Institute by the ladies of the C. W. B. M. of Wilshire Blvd. church was a very interesting experience on both sides.

Missouri State Convention.

The Missouri State convention will be held this year in the Ozark mountains in the scenes made familiar by Harold Bell Wright's "The Shepherd of the Hills." The city in which the convention will be held is Springfield and the date is June 15-17. The program is described as practical, inspirational and spiritual. There are three churches in Springfield and they will join in being hosts to the convention. It is expected that the meeting will bring a large company of people to Springfield this year.

Start a Missionary Library.

The C. W. B. M. auxiliary of Centralia, Mo., where Chas. H. Swift is pastor, has felt the need of a missionary library. The members are asking various ones of the congregation for donations of fifty cents each with which to purchase books.

Norwood (O.) Church Has Four Workers.

Norwood church, Cincinnati, has recently added Mrs. E. Coyner to the staff of paid workers of the church, which now makes a total of four. Mrs. Coyner will be given charge of the section of the parish north of the B. & O. tracks. It is no wonder we hear such stories of activity in this church. The Sunday-school is trying for an attendance of a thousand.

Second Efficiency Congress.

The second annual Efficiency Congress of the churches in Kosciusko county, Ind., was held in Milford, March 13 and 14. Garry L. Cook, state superintendent of Sunday-schools, was present and took a prominent part in the discussions. A McLean, president of the Foreign Christian Missionary Society, was also present and made a number of addresses on foreign missionary work.

High School Boys and Girls Want Bible.

Since the Indiana schools permit credit for high school students studying the Bible, under certain conditions, twenty-five of those attending Downey Avenue church, Indianapolis, have signed for a course and they will be taught by Mrs. Cook of that church. It is said there is about an equal number of boys and girls in the class.

Lexington, Mo., Church Prints Report.

Lexington, Mo., church has printed the annual report of the congregation for 1914. Among the interesting items is the statement that the net total receipts were \$4,921 and that the total given to missions was \$521. The present membership of the church is 375.

Heads Committee to Fight Vice.

Before the election in which Mayor Buschmeyer was elected at Louisville, each candidate promised, if elected, to appoint a commission to investigate the vice situation in Louisville. The commission has been named by the mayor, with a Catholic, a Protestant, a business man and the chief of police on the commission. E. L. Powell is chairman. Two thousand dollars has been appropriated to defray expenses and a complete survey will be made of the city with reference to the social evil. The commission will also investigate the alliance between this vice and the other vices of the city.

A Village Reclaimed.

Hiram N. VanVoorhis, pastor at Oxford, Ind., went to a nearby village called Winthrop and held a series of evangelistic meetings recently. His congregation had previously bought at public auction an abandoned Methodist building in the community. The village had proved an impossible one for religious leaders previously, but the evangelistic meetings resulted in the organization of a church of seventy-nine members. For the first time in its history, the community is to have a located preacher. A parsonage will be erected right away, and the man who locates with the church will preach for another nearby congregation. The newly selected pastor is Roy E. Saylor, a recent graduate of Hiram College.

Church Has Numerous Accessions.

A hundred and fifteen accessions to the church in eight months is a good record for a pastor. This has been achieved by John A. Tabor of Third Avenue church, Dallas, Tex. The Ladies' Aid Society has increased from 12 members to 100. The building has been repainted and repaired. There is every evidence of a real revival in the church.

Wins Peace Oratorical Contest.

An intercollegiate oratorical contest has been held in the east recently, and among the contestants was Lee H. Sadler, a senior of Atlanta Christian College, of Wilson, N. C. So excellent was his production that he was given the prize.

Pastor Becomes a Socialist Lecturer.

E. H. H. Gates has closed his ministry at La Junta, Cal., and will henceforth devote his time to promoting the interests of socialism, in which task he has proven himself an effective campaigner.

A. W. Fortune Evangelizes.

A. W. Fortune is one of the most popular of the teachers of the College of the Bible at Lexington, Ky. He is now engaged in holding evangelistic meetings at Broadway church of his own city. E. A. Osborne, who is pastor at Rome, Ga., is leading the music.

Ben Franklin Club Proud of Church Paper.

The Ben Franklin Club of Indianapolis has been holding an exhibit of fine printing, and the Thomas and Evans firm of linotypers have exhibited the Christian Visitor, the neighborhood paper published by Clay Trusty of Seventh church, as an example of good work. One of the mottoes prominent in the exhibition was "Swat the Lie!"

Surprise Preacher on Wedding Anniversary.

When James N. Thomas went to board meeting on a recent evening, he was thinking of church business, but he found the church filled to help him and Mrs. Thomas celebrate his sixteenth wedding anniversary. They had been married in the bygone years at Girard, Ill., and they recently came to Ottawa, Kans., to make their home.

Aged Disciple is Ill.

O. S. Barker is a pioneer Disciple living at La Grange, Mo., and is well on in the eighties. He remembers well sitting under the preaching of John Smith and Ben Franklin in the early days. He is quite ill at the present time, with no very favorable prognosis for his recovery.

Professor Athearn at Buffalo.

Many of the workers in the churches along the Niagara frontier have been taking advantage during the past week of the splendid sessions of the Religious Education Convention on "The Rights of the Child." The work presented was of a practical nature, and suited to the needs of the up-to-date school. Few Disciples took advantage of this convention.

The leading light of the convention was Prof. Athearn of Drake. His presentations were always well attended and eagerly

sought. He spoke at a luncheon before fifteen of the ministers of the locality on the subject, "The Next Step in the Development of Our Sunday-school Lessons." One evening, also, he addressed about 50 workers of Richmond Ave. church, setting up a practical program for the efficient use of their excellent equipment. The effects of the revival held last month are still in evidence, there being three accessions Sunday, two by confession.

Speaks on Russian Religion

At the Chicago Ministers' meeting, Mar. 8, Mr. Herbert Hines, spoke on his impressions of Russia. Mr. Hines is a native of Boston and a graduate of Harvard. Two years ago, he visited Russia for special studies.



I. S. Prokhanoff, leader of the Evangelical Christians in Russia.

The address was significant, especially in its analysis of the religious situation in Russia, and the description of the relationship of the Baptists in Russia to the Evangelical Christians or Disciples, headed by Mr. Prokhanoff.

The priests of Russia have given up their teaching and preaching functions and conduct the ritual in the old Slavonic language, which is no longer intelligible to the people. The services are three hours long.

The present organization of the Russian church was fixed by Peter the Great. At that time the Russian church lost its independence, and ever since has been ruled by a "holy synod" with a layman at its head.

Every one in Russia is required by the state to take communion once a year and records are kept so the civil authorities may know who the delinquents are. Those excused are members of permitted sects in Russia.

There is religious liberty in Russia in the sense that all religions are permitted but no one is allowed to solicit a member of the Russian church to leave his communion. Thus there is liberty to worship but not to evangelize.

A Fruitful Field for Sects.

The conservatism of the Russian church, and its failures to instruct its people, make Russia a fruitful field for sects and there are many of them. Some are conservative, as the Raskolniks. Others are consciously affiliated with the evangelical movement. Most of the Protestants of the country are in the south and southeast sections. These Protestants for a time were called Stundists, from the German "stunde," an hour, probably referring to the prayer hours established by early German Baptists. Since the Bap-

tists have become a permitted sect in Russia, nearly all the Stundists have become allied with them for political reasons. On this account large Baptist churches are often discovered that were hitherto unknown to the authorities of the denomination, a church with 1,200 members having been found recently on the Caspian sea. The non-Conformist movements in Russia are not allowed to organize their scattered congregations, so no one knows how many Russians belong to the Protestant movements. It is stated by the Baptist leaders that they have knowledge of 250,000 Baptists in the land of the Czar.

The denominational bond is very dear to Russian Baptists, and they practice the holy kiss. When Mr. Hines proclaimed himself a Baptist at Kiev, he was hardly prepared for what happened, a number of the sisters, young and old, offering him the Scriptural salute.

Prokhanoff Once a Baptist.

In Petrograd, Mr. Fetler is the great Baptist leader and in his Doma Evangelica he has four thousand members. Mr. Simons is the Methodist leader in the capital city, but so far his work has been confined entirely to evangelizing the Finns and Letts, on account of difficulty with the government. Mr. Simons found the Russians already practicing immersion, and has had difficulty in promoting another practice of baptism.

Mr. Prokhanoff was once a Baptist, but his movement is now entirely separate from the Baptist movement. Mr. Hines describes the difference as due to a different attitude on the subject of Christian union. Mr. Prokhanoff organized the Sectants—non-Conformists—of Russia into a sort of federation into which the Baptists refused to come because certain sects, such as the Molokani who do not practice any kind of baptism, were allowed fellowship.

Mr. Hines expressed solicitude that the Disciples form a firm connection with this movement, as there has been some little danger of the Plymouth Brethren of England getting relations with it, and this would mean the loss of any regular ministry in the Evangelical Christian churches. He said the Baptist leaders had not given up hope of again bringing Mr. Prokhanoff back into the Baptist fellowship, but in his own judgment, this was a futile hope.

The Nova Vremya, a prominent paper of Petrograd, reviewing the history of crime in Russia, says it is a curious fact that the non-Conformists are not to be found among those who are haled before the police courts, and draws some very interesting conclusions from this undisputed fact. Moral teaching in Russia is found only in the Protestant churches, Mr. Hines asserted.

Russia's Missionary Importance.

John R. Mott puts Russia second only to Japan in missionary importance. He has tried to get a Bible training school started in Petrograd, but has met difficulties from the government.

Some personal items with regard to Mr. Prokhanoff will be found of interest. He is a graduate engineer and works at his profession continually. He is thus enabled to devote his time to the religious movement without compensation of any sort. He has been in America on engineering commissions from the Russian government and frequently visits England. Besides his engineering equipment, he has been trained in the Spurgeon school in London, for religious work.

Men and Millions Leaders in Chicago

The Men and Millions team is in Chicago and has become the center of interest in all the churches. The coming of these leaders has been heralded for some time and the congregations have made arrangements to give them the right of way.

First came John R. Golden, state secretary of Illinois, who is a kind of advance man. He interviewed the preachers, and in co-operation with W. G. Winn, secretary of the Chicago Christian Missionary Society, made the schedule for the team in the main. He also secured hotel accommodations, arranging quarters for the team at the New Morrison during their Chicago stay.

Planning the Campaign.

The first meeting of the team with Chicago leaders was held in the tea room of the great Marshall Field store, March 13, at 12:30. The team was met by the pastors and a group of Chicago laymen, so that a company of about fifty people came together. At this meeting, a number of the team made brief speeches, giving a sample of the kind of thing that would be presented at the larger meetings. Here the pastors received the information about the kind of co-operation that is to be expected of them. Three meetings are to be held in every church wherever possible, the first of these being a public service on Sunday. Four men are to be sent to each church and they will deliver ten and fifteen minute addresses on phases of the movement. This is to be followed by a "Life" meeting some evening the following week at which all the young people of the church and its auxiliary organizations are gathered at a luncheon and the men on the team designated for that purpose talk to the young people about a life vocation and point the way to specific Christian work. R. H. Miller has general charge of the life meetings. A meeting with the official board and the men of the church follows at which the detailed plans and purposes of the every-member canvass are expounded. Just as the young people are not asked to volunteer for the mission field, though they often do, so the official board is not stampeded into the every-member canvass, though nearly every church sees the reasonableness of this method of procedure. This completes the round of meetings in the local church.

No public pledges are taken for any sum of money, though it is sometimes offered. The financial methods of the campaign involve quiet personal work. No one may give less than five hundred dollars, a hundred dollars a year for five years. The men and women able to give this amount in any given church are visited by the personal workers and to each of them is presented the matter of Christian stewardship. It is by such means that astounding results have been secured. The team in Chicago is making no announcement with regard to the amount of money raised to date. Unauthorized rumors place the amount at one and a half millions, besides the million promised by R. A. Long on condition that the whole amount be raised.

The First Joint Meeting.

On the afternoon of March 14, a meeting of members of all the Chicago churches was held in the First M. E. building in the "loop" and was largely attended. At this meeting every member of the team spoke, and so brief were these burning messages that only seventy-five minutes was required to hear from thirteen men. Abram E. Cory responded with a more extended address at the close of the symposium.

The team gives an impression of tremendous intensity, not by means of any overwrought emotional periods, but by having specialists condense the desires of a lifetime into a statement requiring but a few minutes. There is incident and specific example in the speeches, but only such materials as will put forward enterprises that are empire-like in the sweep of their vision. Facts are piled high, but they are human facts, and not collections of statistics. A simple story often helps to characterize a situation in an entire continent.

Out of the thirteen men in Chicago on

March 14, there were organized three teams which reached six churches during the day, besides attending the central rally at the First M. E. church. Team number one was composed of Abram E. Cory, secretary of the Men and Millions Movement; Emory Ross, missionary to Liberia; Miner Lee Bates, president of Hiram college; and Frederick W. Burnham, secretary of the American Christian Missionary Society. Team number two was composed of R. H. Miller, secretary of the Men and Millions Movement; Clifford S. Weaver, returned missionary from Japan; H. J. Derthick, city worker in Indianapolis under the C. W. B. M.; W. R. Warren, secretary of the Board of Ministerial Relief, and Mr. Teachout, a young business man of Cleveland. Team number three was composed of G. W. Muckley, secre-



A. E. Cory, Men and Millions Secretary

tary of the Church Extension Society; John R. Golden, secretary of the Illinois Christian Missionary Society; Dr. Royal J. Dye, returned missionary from the Congo, and H. O. Pritchard, president of Eureka College. These teams were stationed as follows: In the morning, team number one was at Sheffield avenue church and in the evening at Douglas Park church. Team number two was at Jackson Boulevard church in the morning, and at Irving Park in the evening. Team number three was at Evanston in the morning, and at Austin at night. The only deviation from this schedule was that at night, Mr. Burnham exchanging places with Mr. Golden, and Mr. Cory with Mr. Miller.

Next Sunday's Program.

It is too early to announce what specific men will appear in any given church next Sunday, but at the morning service the team will reach Hyde Park, Memorial and Englewood churches, and in the evening Ashland Avenue, Chicago Heights and West Pullman.

The individuals that compose the Men and Millions Team are all men of outstanding ability, but together they form a unit of unrivaled power. Unsuspected richness is discovered in many men who have spent years upon a routine task. One secretary joked another that if the Men and Millions team has done nothing else, it has made Secretary X. get up a new speech! He has not only gotten up a new speech but he has gotten a new grasp upon the whole task of the kingdom.

The place of prayer in the Movement is one of the prominent features, but there is an anxious effort continually to distinguish between true prayer and a lazy pietism that would wait for divine power to accomplish things. These men pray, but they pray that they may know how to work. They seem continually anxious to get away from anything that may sound like mere cant phrase. The Movement is significant as one of the expressions of the rising spiritual life among the Disciples.



Great emphasis is placed also upon life. The leader says that if he were renaming the Movement he would eliminate any word that was suggestive of money. He regards as the highest contribution the Movement has to make to the church the note of consecration of life talents everywhere to the service of Jesus Christ. It is not only stewardship of money that the Movement teaches, but stewardship of spiritual powers.

The Movement is deeply significant of a growing unity among Disciple leaders. While organs of obscurantism are fulminating against the organized interests, these interests which have had any close fellowship before are drawn together with an esprit de corps that is astonishing. Foreign missionaries pleading for the slums of American cities, and the Church Extension secretary pleading the emergency of the situation at Nantunghow, is an accomplishment that cannot help but bring lasting results in the church.

Final Effects of the Movement.

The effect of the Movement upon the whole Christian world, if it succeeds, will be lasting and wonderful. It is not only that Disciples will be held in new esteem. That is one of the smaller blessings. The great religious bodies of the world will be encouraged to new tasks and inspired to new achievements, greater doubtless than this movement is among the Disciples.

It may seem a far cry, but the relation of the Movement to Christian union may be its greatest contribution. Not only is it unifying all the constructive forces of the Disciples and removing any feeling of competition from them, but it is bringing the Disciples into a new relation with all Christian forces. When the campaign is over, the Disciples' great mission will be greatly put forward.

IN AND AROUND CHICAGO.

There will be a union meeting of all Chicago ministers at the auditorium of the Central Y. M. C. A., Monday, March 29.

Lenten activities in Evanston church include the reading of the New Testament through by thirty or forty people, the conducting of catechetical classes, in which the pastor gives Christian instruction to a number of children and young people, and the conducting of special services each evening throughout Holy Week.

Austin Hunter will hold special Lenten services in his church the week before Easter, preaching every night. He is an enthusiastic supporter of the movement to bring "Billy" Sunday to the west side and reports a union meeting on March 19 in the Third Presbyterian church, at which time this project was further considered.

Asa McDaniel preached at Monroe street church, on March 14 to appreciative audiences.

C. G. Kindred, of Englewood church, is released two weeks each year to hold a series of meetings for a small church as a missionary service. He is now holding services at Ladysmith, Wis.

Libson, O., pastor is married.

G. L. Ferguson, of Libson, O., went away on a little trip the other day and when he came home he was a married man. The Silver Circle in his church rose to the occasion and immediately arranged for a reception in the church parlors.

Will Get Large Pipe Organ.

Central church, of Spokane, Wash., has let a contract to the N. P. Moller Pipe Organ Company, of Hagerstown, Md., for a six thousand dollar organ. The placing of the organ requires some radical changes in the building which will be taken care of immediately. It is expected that a month hence the organ will be in use.

Veteran Preacher Lectures.

J. B. Briney, veteran debater, and foe of all higher critics, is lecturing these days at Milligan College, and preaching at the local church at Johnson City, Tenn. He is now in his seventy-sixth year but is in good health.

Present a Play in Church.

The young ladies at Advance, Ind., church recently presented a play called "Cornelia." There were nineteen characters in the production. The musical part of the program was very pleasing.

Young Missionary Praises Language School.

E. P. Gish, a Eureka College graduate, went out to China last fall and his friends have received a letter from him describing his experiences. He praises the language school recently established for missionaries at Nanking. Mr. Gish writes: "I feel that this general account would not be complete if I failed to say a word about the 'Language School,' which is one department of the university. I am attending the school now trying to learn how to write those characters that always have looked to me like so many chicken tracks. I have no adequate words to express my appreciation of the advantages offered by this school. The language is not easy even at the best, especially to some of us that have had our heads full of more practical things than arbitrary marks for some years, but the idea of having to get on to it the best way you were able, with no one to help you out but a Chinese teacher whose knowledge of pedagogy is nil—the mere thought of it, I say, makes me faint. Yet that is precisely what the pioneers and all older missionaries in the field have had to do. When I contemplate what this means my respect for those men grows by leaps and bounds. At present, after less than three months' study we are able to write almost 300 characters and make known to the Chinese in their own tongue some of the simpler wants of life. Even this seems to us very slow, but the older missionaries keep us wonderfully encouraged for our task by the 'awful' stories they tell us of their unguided efforts to learn to speak."

Church To Be Enlarged.

Thorntown, Ind., has secured property adjoining the church building, and will enlarge the edifice there by a substantial addition. Forty feet more of land was secured to make this change possible.

Church Has Old-Time Spelling Bee.

Central church, Huntington, Ind., held an old-time spelling bee recently at which the members "spelled down." After an extended contest the three best spellers all proved to be women.

Says Church Should Do Healing Work.

At Hillside church, Indianapolis, recently Charles M. Fillmore spoke on "When a Christian Is Sick, What Shall He Do? Shall He Depend on Faith and Prayer or Consult a Doctor?" He showed that Jesus and the apostles healed the bodies of men as well as dealt with their souls and said no church could claim to preach the full gospel of Jesus if it was indifferent to the physical welfare of humanity. Because churches have greatly neglected this side of Christian work, Christian Science has drawn away multitudes who might have remained in the church if it had done its full duty, he said. He pointed to the great hospital work done by the Catholics and said it was vain for Protestants to denounce that organization so long

as it was doing them in such earnest and philanthropic work. More than a year ago a free clinic for the poor was established at Hillside church, which is still conducted every Friday. More than two hundred patients have been treated there without charge.

Dr. Powell Praises the Jew.

Dr. E. L. Powell, of First church, Louisville, gave his month-end sermon recently on "Justice for the Jew." This sermon each month is published in the Courier-Journal, a leading daily of that city. Dr. Powell introduced the sermon by speaking of the Leo Frank case in Atlanta. He said: "Be it said to the everlasting credit of America that there has never been one statute in any of its codes discriminating against the Jew, but, on the contrary, there has been always given the widest welcome and the most splendid appreciation of the influence and culture and power of our Jewish fellow-citizens. Possibly we have remembered that if it had not been for a Jew it is altogether probable that Columbus would never have sailed the seas; perhaps we have remembered that the first of that immortal company which sailed with

company who planted his foot on American soil was a Jew. While other Christian nations have put upon their statute books proscriptive and restrictive laws, there has been on the part of America no deviation from the fundamental principles of the Declaration of Independence that all men before God, and in the presence of the law, are created free and equal, and that there are certain inalienable rights which have never been conferred by government, and with which government cannot, therefore, interfere: The right to life and to liberty and to the pursuit of happiness.

Annual Report from Philadelphia, Third.

Third church of Philadelphia has issued its annual report. The total accessions to the church were 131, and there was a net gain of 120. The present enrollment of the Sunday-school is 795. The total disbursements of the church were \$7,476.60. Of this \$815.37 went for missions and benevolence. T. E. Winter has recently become the pastor of this church and the best of reports are coming from his ministry. There have been thirty accessions since January 1.

Drake University Honors Student Evangelists

For several years President Bell has given a banquet to the ministerial students of Drake university who use their Christmas vacation to hold evangelistic meetings. This year the banquet was held on the evening of March 3, in the Chamber of Commerce rooms in the Shops building, at Des Moines. There were twenty-six banqueters and the president insured long memories to the preachers by having the course of pie and ice cream repeated.

Short talks were made by President Bell and Dean Sherman Kirk, and these were followed by brief reports from the men regarding meetings held. Twenty-four men held meetings with 451 accessions.

Most of the meetings were held where large results were out of the question; they were only a week or ten days long, and there was the distraction of the holiday season everywhere, but every man reported additions from his meetings. Almost all of the meetings were held in the churches for which the students preach, and for several of them it was the first meeting they had ever held. In addition to these direct results of their work, several of the men had other evangelists conducting meetings for them either immediately before or continuing their own meetings, and through this means

84 more additions were made. The total number of additions through the meetings directed by student preachers was 533.

Besides the number of converts secured the reports show profitable results of other kinds: a church reorganized and a young people's society formed, finances insured in several churches for the coming year, a new interest in the standard hymns in preference to cheap church music. Two or three of the men are ready for new pastorates because their churches are now able to support a located pastor. Converts are received every week by the students at their preaching points and it is difficult to distinguish the number due definitely to holiday meetings from those who were received at regular services at that time.

The holiday meetings are one of the features of the ministerial course in Drake university. The men are expected to go out, considerable emphasis is placed upon the matter as the time approaches, and the annual banquet when the evangelists return with their reports is one of the happiest events of the year. Many of those present this month had been present on former occasions, the oldest in point of service reporting that this was his fifth evangelistic banquet.

Convention Hall at Los Angeles

It will interest every reader of The Christian Century to know something of the preparations that are being made for the reception of the General Convention, which will meet in Los Angeles on July 18 to 25, in the new Bible Institute Auditorium, and no other feature is of equal importance with that of the convention hall. With memories of some bygone discomforts, every delegate will hail with delight the prospects of a good auditorium.

Among the great enterprises developed in Los Angeles during the past year is the magnificent new structure of the Bible Institute, built and equipped at an outlay of \$1,500,000.

This vast fireproof structure of reinforced concrete, in its entirety, upwards of 650 rooms, and the enormity of its proportions dwarfs every other building in this wonderful, modern, progressive city.

The two dormitories, forming the north and south portions of the structure, are thirteen stories in height; the dome of the great auditorium reaches to the height of ten stories. The auditorium seats 4,200 persons.

The Bible school is in full operation, though work is still in progress on the main auditorium. It is scheduled to be completed for the official opening on April 4, and the promise is that as an assembly place for great religious conventions, the Institute will have few equals in America.

This auditorium, linking together the two thirteen story dormitories, one for men and

one for women, is a most imposing feature. The entrance is one of massive dignity. Seven graceful arches at the street line, reaching to the height of three stories of the structure, give access to the vestibule, and five entrances lead into a magnificent foyer 112 feet in length, 84 feet in width, and having a 30 ft. ceiling. Three impressive arches of great height connect the foyer and the auditorium, and at the extremes of the foyer two yet taller arches communicate with long cloisters which lead to the platform without attracting attention from the audience. The two great balconies have stairways leading directly to the street, two of them through the vestibule.

A more ideal plan for expediting the movement of great throngs of people could not be conceived. The heating and ventilating system is the result of the most recent scientific investigation, and the architects give assurance that the acoustics will be as near perfection as it is possible to approach.

Commodious and convenient rooms will afford the very best facilities and assure comfort to the executives and working committees of any great body that may there assemble. In this connection, not to be despised, is the kitchen and dining-room equipment, capable of serving over 600 persons at a single sitting.

In the school, the evangelist, R. A. Torrey, is dean. His co-workers are T. C. Horton (superintendent), J. H. Hunter, J. H. Sammis and others. S. M. B.

wood Christian Church, is the superintendent of the Anti-Saloon League of Chicago. Two weeks ago he addressed the "Current Events Conference" at Memorial Church on "Rum Rule at Springfield." The address and the conference that followed were full of information and suggestion for the enemies of the saloon.

Five Hundred Calls in a Month.

First church, Frankfort, Ky., of which Roger T. Nooe is minister, has set the goal for five hundred calls by the members during the month of March. These calls are to prepare for special services in April. The calls will be made on shut-ins, unidentified Disciples, and on members of the church who have been irregular in attendance.

Retiring Pastor Given a Tribute.

Chas. A. Stevens has closed his work at Edinburg, Ill., and on his last Sunday, Feb. 28, the Methodist and Reformed churches surprised him by dismissing and going to his church in a body. He is beginning some special meetings in Richland country, Wisconsin.

Hiram Evangelistic Meetings.

The evangelistic meetings held at Hiram, O., recently continue to bear fruit. Eight more responded to the gospel invitation at a recent prayer-meeting, this making a total of 39 since the movement began.

Disciple 105 Years Old.

Ira Howland of Hutchinson, Kans., was 105 years old on Washington's birthday, and he claims to have held membership with the Disciples for seventy-five years. He was a native of Virginia and served in two wars, the Mexican and the Civil wars, going through both wars without a scratch. If Abraham Lincoln were living he would be only one year older than Mr. Howland. Mr. Howland is an ardent democrat, but says Lincoln was a good man even if he was a Republican. K. F. Nance, his pastor, has promised to call around the first bright Sunday with his auto and take the centenarian to church, as in the days of his strength he was a most regular attendant.

Kindergarten a Feature.

The Sunday-school of First church, Cedar Rapids, Ia., has made a feature of the kindergarten department. The work has been so well done that the department has in a short time grown from twenty-five children to a hundred and twenty. Much mid-week work is done in behalf of the children to hold their interest.

New School in Southern California.

There has been talk for a long time about founding a school for the training of ministers in southern California, but active steps are now being taken. A committee presented a report to the Los Angeles ministers on February 15, which will now receive consideration by the College Commission of Southern California and the Joint Board of Christian Churches of Los Angeles. The present idea is to found a training school instead of a regular divinity school.

Disciple to Lecture at Yale.

J. C. Archer, who is director of religious education in South Congregational church at Brockton, Mass., but who has been a life-long Disciple, has been invited to deliver lectures at the School of Religion of Yale University next year. Mr. Archer has a degree from the institution and his call to lecture is a compliment to him which is well deserved. The lectures will deal with India and the Far East.

Pleads for Hell Doctrine.

James Small at a recent service in Hyde Park church, Kansas City, complained of the decline of hell-fire preaching in the modern pulpit. He had taken for his topic, "Is Hell a Visionary Place?" "It has been stated that hell is not consistent with the goodness of God," Mr. Small said. "If the will of the state is carried out in the building of jails and penitentiaries, why should it seem incredible that God should provide a place of punishment? God's will is baffled

and God would prevent murders and all other evils on earth if the people would accept faith in Him. Some refuse and probably will refuse beyond the grave." Mr. Small arraigned ministers of the gospel who have taken up preaching the doctrine of no hell. "Such ministers," he said, "should not retard the efforts being made by others to save persons here on earth."

Preacher's Son Preaches.

Preachers' sons do preach frequently, in spite of widespread impressions to the contrary. Paul H. Stevenson, son of Marion Stevenson, a writer of Sunday-school literature in St. Louis who is also a preacher, is now ministering regularly to the Maplewood church, St. Louis, while he attends medical college, in preparation for larger Christian work.

Frankfort, Ky., to Observe Holy Week.

Roger T. Nooe, pastor of First church, Frankfort, Ky., was recently elected as president of the local ministers' association and one of his first duties will be to arrange for union services in his city celebrating Holy Week, just preceding Easter.

Dedicate at Lowell, Ind.

Lowell, Ind., church dedicated a remodeled building Feb. 28. C. W. Cauble, the state secretary, was there and though only five thousand dollars was needed, \$6,524 was secured. The building was crowded at every service all day long. S. O. Landis is the pastor. He had prepared for the day for some weeks in advance, visiting country school-houses and preaching, and inviting the country people to the dedication.

Finds Lesson Comments Helpful.

J. C. McArthur, of Salina, Kans., has been examining Sunday-school lesson treatments and he finds that those written by John Ray Ewers, and printed each week in The Christian Century and The Conquest the best for his purpose. He marvels at the amount of help given in small space.

Build a Parsonage.

It is easier to keep a minister when the church has a good parsonage, so the congregation at Lampasas, Tex., decided to promote length of pastorates in that city by erecting a \$2,500 parsonage for the use of the minister, D. R. Hardison.

A New Church for Houston, Tex.

Although there are already three churches in Houston, Tex., which is a city of eighty thousand people, O. M. Pennock, city missionary in that city, will organize a new church soon. It will be located in the eastern part of the city and will be known as the East Side church. The church has grown out of a Sunday-school organized several years ago in that section.

Union Meeting Is Followed Up.

Rev. John S. Hamilton held union meetings in Coshocton, O., and the net results of the meetings were 1,470 penitents. It is said that both a Y. M. C. A. and a Y. W. C. A.

church has received 130 new members. J. A. Canby, of Uhrichsville, assisted the church in a ten day follow-up series of meetings which were very helpful. The every-member canvass will be made in this church at an early date.

Young Women Active in Missions.

The C. W. B. M. auxiliary of Norwood church, Cincinnati, is extending mission study among the girls and young women of their congregation. A Circle has been in existence for some time which gives interesting mission programs. An organization, new to the Disciples, has been formed with a still younger group of girls called the Triangle Club. It is made up of the Intermediate girls of the Sunday-school. This younger group has direction from the auxiliary and holds some very interesting meetings.

A Good Annual Report.

The fiscal year of Barberton, O., church, ends on February 28, and this church recently issued its annual report. The number of sermons preached was 148; the special addresses were 10; pastoral visits amounted to 1,800; the pastor conducted 5 funerals and performed 6 wedding ceremonies; the accessions to the church were 126; the net gain in membership was 120. The congregation is so pleased with these results that they have raised the pastor's salary two hundred dollars. A significant feature of the year's work has been the organization of a brotherhood of over 200 men.

Talks On Standard Hymns.

W. E. M. Hackleman is busy in the work of singing evangelist and a part of his service in each congregation where he goes now is to illustrate the standard hymns and tell the people the story of their origin, with the idea of promoting a taste for better music among Disciple churches. He has been engaged to lead the music this year in the state conventions in Indiana, Illinois, Missouri and other states. In the evangelistic meetings at Valparaiso, Ind., he organized and drilled a chorus to sing the cantata, "King in Zion," the libretto of which was written by Jessie Brown Pounds, and the music composed by Dr. J. B. Herbert.

Social Service Bulletin Appears.

The Commission on Social Service and the Rural Church maintained by the American Missionary Society, has issued the first number of a bi-monthly bulletin which will appear regularly hereafter. This commission is composed of J. H. Mohorter, F. E. Lumley, H. H. Peters, O. F. Jordan, and A. W. Taylor, the last named man being secretary of the commission and the first, president. Each bulletin will have one complete article on some specific problem that comes within the province of the commission. Future numbers of the bulletin will contain articles by each member of the commission. Dr. Lumley will write for the next issue on "The Spirit of Social Service." The following issue will contain a work of research by O. F. Jordan on "The Russian Immigrant in America."

Concerning American Missions

J. B. Holmes, A. C. M. S. representative at Galveston, Tex., is bringing order out of chaos in that important Gulf city. A healthy growth is in evidence and the Sunday-school of eighty-five crowds the little building. A new building on a new location is needed.

Frank L. Van Voorhis, for five years superintendent of missions in Wisconsin, has recently resigned and is now located as minister at Billings, Mont. Mr. Van Voorhis' faithful ministry as pastor-at-large in an important state has accomplished much constructive work. Mr. Clark W. Cummings has recently removed from Illinois to Janesville, Wis., where he becomes the Living Link Missionary of the Beatrice, Neb., church under the American Society.

J. B. Pickel, for two years the representative at Lethbridge, an important city in Alberta, has recently resigned.

The hard times make it necessary for the Home board to extend somewhat a policy of conservation. They have arranged in Alabama for the work of the state secretary to be conducted largely from the office and have located S. P. Spiegel with the church at Mobile. He reports splendid audiences and a renewed interest in the work at Mobile and the conditions in the state as developing favorably.

S. L. Jackson, missionary at Daytona, Fla., reports that the new building is nearing completion.

The superintendent in Michigan, J. Frank Green, has been located at Owosso, from which place he will continue to look after the local church and through the week give considerable attention to the state work. Under the State Board churches are being developed at the important centers of Battle Creek, Lansing and Flint.

Grant K. Lewis.

Would Abolish Elders and Deacons.

Frank Waller Allen is securing opinions from leading citizens in Springfield, Ill., about the church and one of these citizens would like to abolish elders and deacons. The excerpt from Mr. Allen's sermon published last week failed to show that Mr. Allen was quoting this citizen instead of expressing his own opinion.

Building a New Church.

Pico Heights congregation, Los Angeles, is building a new edifice. It has been determined that this shall not interfere with the church's missionary service this year. The new building will double the capacity for church work, so far as material equipment goes.

Praises the Newspapers.

R. S. Ferrall, speaking in Central church, Buffalo, recently estimated the religious value of the daily newspaper. He said: "There is scarcely a reform movement that has not been started or fostered by some newspaper. It is also becoming more and more an evangelizing agency. Our best dailies are giving increasing space to church news, religious conventions, peace conferences, evangelistic campaigns and religious educational conferences. The Saturday issues present entire pages dedicated to the interests of the church, while the Monday papers report many pulpit utterances of the Lord's day. The space freely given to such noted evangelists as Sunday, Biederwolf, Scoville and Chapman could not be bought by the average business firms of our city, so great an amount does it represent. Once or twice a week the pulpit reaches a few score or hundreds with its message, while the newspaper is the daily preacher to millions seven days in the week, none being too poor to have access to its columns."

Scoville Holds Successful Union Meeting.

The Scoville Union meetings in Akron, O., are proving successful. There have been a total of 4,667 penitents during the twenty-five days and on March 14 there were 560 in the one day alone. There are twelve members of the team. The special meetings will close on March 28 and Mr. Scoville and his party will go to Clinton, Ia. Mrs. Scoville has been very successful in her work for girls and women.

Holds Theater Meetings.

E. W. Allen, pastor at Auburn, N. Y., has rented the local theater and preaches to great crowds every Sunday night. The great auditorium is filled each week. He has received 44 into the church since the first of the year.

California Pastor Dies.

Grant Overholtzer, pastor at Gilroy, Cal., died recently. He had been at Gilroy only a year but was already greatly beloved in the community and had built up the church. He was a California man by birth and when he decided to preach, he went to Tennessee and attended the Johnson Bible College. He has been pastor at Winters, Saratoga and Gilroy, all in California.

Z. T. Sweeney Now Rural Parson.

Z. T. Sweeney, who was until recently pastor of Lenox Avenue church, New York City, has returned to his home at Columbus, Ind., and he has been called by two rural congregations to preach for them until they can secure a located minister. These congregations are Elizabethtown and New Hope.

PENSIONS OF AGED MINISTERS CUT.

In February the receipts for Ministerial Relief took an upward turn again and showed an increase of over \$800 above February, 1914. But the total for the five months to date is still \$3,740 short of the same period last year and the Board felt compelled to make a reduction of 20 per cent in March payments.

This means that those who have been receiving \$30 get \$24, that \$12 goes where \$15 went before and \$8 instead of \$10. The actual suffering this will entail among our veterans is beyond computation. It is all the deeper blot on our honor since not one of these heroes has uttered a word of complaint on receipt of the reduced allowance!

There were 437 churches, 151 individuals and 109 Bible schools whose prompt remittances have made it possible to pay any pensions at all this year. Other payments will come from many of these and from as many more whose loyalty last year is a

pledge that they will still be true to their fathers in the faith. Seven new names have just been added to the pension roll, making it number one hundred twenty-two.

W. R. Warren,
Sec'y, Board of Ministerial Relief.

Chicago Sunday Schools in Greatest Meeting

Over two hundred of the Sunday-school leaders of the Chicago churches gathered at Jackson Boulevard church on the evening of March 8, for a dinner and a program of speeches and conferences. A large wall chart showed what schools had made the largest gains over their February average last year. The colored Sunday-school on Armour avenue led the whole list, while Monroe street held second place and Austin was third. Only four schools in the whole list showed a loss this year over last, though last year conditions were supposed to be improved on account of the "Go-to-Church Sunday" movement.

O. A. Rosboro, president of the Sunday-school organization, was toastmaster for the evening and he introduced Clarence L. Depew, the state superintendent of Bible school work. Mr. Depew announced that more than two-thirds of the divinity men in Drake university this year are majoring in religious education, which fact he regarded as of great significance to the Sunday-school.

After the conferences, representing the various departments of the Sunday-school, Myron C. Settle, of Gary, Indiana, was introduced. Mr. Settle provides mid-week religious instruction to the children of the

public school and is supported by the Sunday-school department of the American Christian Missionary Society. He said he visited the Sunday-school forces of many large cities but found the personnel in Chicago second to none of the large cities where the Disciples of Christ are at work. He criticized Chicago for being satisfied with being fifth or sixth in the matter of attendance among the great cities of the country and suggested that the slogan should be adopted of five thousand in the Sunday-school instead of three thousand.

An article by Mr. Settle concerning the remarkable work being done at Gary will appear in The Christian Century soon.

This Sunday-school meeting proved to be the greatest ever held in the history of the Chicago Sunday-school forces and all went home to reflect upon the revolutionary utterances which had been given forth with such sweetness and constructive power.

A new spirit has taken hold of the Sunday-school work in Chicago, and he is blind who cannot see a future here rich in abiding results. A very significant fact at the Jackson Boulevard meeting was that each of the conferences closed with a season of thoughtful and earnest prayers of reconsecration.

Transylvania U. and College of the Bible

Professor A. W. Fortune of The College of the Bible is conducting a very successful revival at Broadway church, Lexington Ky. No minister who has come to Lexington in recent years has attained a more secure place in the affections of the people of the city than Professor Fortune. He is assisted by E. A. Osborne, minister of Rome, Ga., church, who is conducting the music in a most satisfactory manner.

The Y. M. C. A. and the Y. W. C. A. recently elected officers for the year. These associations are doing much for the spiritual development of the student body.

Professor H. L. Calhoun is giving a well attended and much appreciated series of lectures at the city Y. M. C. A., covering historical and geographical aspects of the Bible. Professor Calhoun recently made a tour of Egypt, the Holy Land, and the Mediterranean countries.

Transylvania is preparing to have a reun-

ion of all her old students who are now teaching in the schools of Kentucky at the next meeting of the Kentucky Educational Association in Louisville, April 21-24. Headquarters will be opened in the Watterson Hotel and a dinner will be given on Thursday evening, at 5:30 o'clock. Supt. T. A. Houston, of Shelbyville, is in charge of the arrangements.

Transylvania and The College of the Bible will be represented on the programs of the eighteen district conventions, beginning at Stanton on April 2. President Crossfield will attend most of these conventions and, in addition to delivering an address, will conduct a conference with the members of the Life Committees attending.

President Crossfield has accepted a number of invitations for commencement addresses, and will be kept busy during the month of May attending the closing exercises of Kentucky high schools and colleges.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Canton, Mo., B. G. Reavis, evangelist; continuing.

Scottville, Ill., V. T. Wood, evangelist; 77 accessions; closed.

Camp Point, Ill., G. W. Wise, pastor; W. T. Brooks, evangelist; 40 accessions; closed.

Toledo, O., East; George C. Neil, pastor and evangelist; 14 accessions; closed.

Long Beach, Cal., James N. Crutcher, evangelist; Mrs. Princess Long, singer; 81 accessions; closed.

Russellville, Ill., T. A. Lindenmeyer, evangelist; 28 accessions; closed.

Browning, Ill., J. N. Cloe, evangelist; closed.

Monticello, Ill., C. V. Hall, pastor; J. A. Barnett, evangelist; continuing.

Niles, O., Allan T. Gordon, pastor and evangelist; 60 accessions; closed.

Kendallville, Ind., W. D. Trumbull, pastor; Wilhite evangelistic company; 112 accessions; closed.

CALLS.

James N. Crutcher, to Salt Lake City, Utah. No decision.

C. G. Cantrell, from West Lebanon, Ind., to Literberry, Ill.

James N. Baker, to Ludlow, Ill.

S. W. Crabtree, from Georgetown, O., to Mackinaw, Ill.

L. M. Milliken, from Detroit, Ill., to Drakesville.

Joseph Severance, to Elizabethtown, Ky.

R. N. Simpson, from Harrodsburg, Ky., to Tulsa, Okla.

D. F. Cross, to Langdon, Kans.

RESIGNATIONS.

J. J. Ruppert, Dallas City, Ill.

W. J. Gillmore, Mayville, Mo.

Fountaintown, Ind., Ernest Addison, pastor; G. I. Hoover, evangelist; 17 accessions; closed.

North Yakima, Wash., W. F. Turner, pastor; I. N. McCash, evangelist; 84 accessions; closed.

Council Bluffs, Ia., Edgar Price, pastor and evangelist; 67 accessions; continuing.

Ashland, O., A. B. Robertson, pastor and evangelist; G. M. Rockey, singer; 34 accessions; closed.

Portland, Ore., Rodney ave., O. P. Burris, pastor and evangelist; continuing.

Abilene, Tex., D. R. Schultz, pastor and evangelist; closed.

Maryville, Mo., Chas. A. Finch, evangelist; continuing.

DEDICATIONS.

Bluffton, Ind., Six Mile, Feb. 7.

Roy A. Miller, Rock Falls, Ill.

Church Young People Study Birds.

Seventh church, Indianapolis, is encouraging its young people to study birds this spring and Mrs. Etta S. Wilson, field secretary of the Indiana Audubon Society, and a resident of North Indianapolis, will conduct a department in the Christian Visitor, the neighborhood paper which is published under the auspices of the local church. The robins have already appeared in Indianapolis and there was a race among the children to report the first one. The different birds and their habits will be treated in the articles.

Eight Years of Parish Paper

First church of Lincoln, Neb., has published a weekly parish paper for eight years and the files of the paper have been preserved. The paper has a paid circulation outside the city of 135 copies and these go from coast to coast, and from the Mexican border to the northern boundaries of the country. Most of the removals have gone westward, however, and on the Pacific coast is to be found the greatest part of this non-resident constituency of the paper.

President Todd Visits.

President E. M. Todd of Canton College, visited at Liberty, Mo., recently where Graham Frank is pastor. "There are over a hundred colleges in Missouri, but only seven

of them are accredited schools," he said. "The Disciples have six educational institutions in the state and not a one of them is standardized. Unless these institutions standardize immediately, they will pass."

Out of Debt in a Year.

First church, Lincoln, Neb., will be out of debt in a year if the present plans do not miscarry. Most of the money is already pledged to meet the total indebtedness of \$2,100. The remainder of the money is being raised by popular subscription, and will be paid in the next twelve months. The church has struggled for a long time with this burden and it feels good to have this prospect of early relief from the "white elephant."

Good Report for Rural Church.

The best report in years, is the way they talk about it at Fertile, Ia. C. F. Schmidt is pastor. Forty-four cottage prayer-meetings were conducted. The missionary offerings have totaled \$130. The local expenses were \$1,093.

Hiram College Wins Debates.

Hiram college has some good debaters in its student body this year. The team won from Heidelberg college and also from Baldwin-Wallace. The latter victory was by a unanimous decision.

Fresno (Cal.) First Church Dedication

Sunday, Feb. 28, 1915, was ushered in throughout central California with clouds and fog which developed into a heavy down-pour of rain about 8 o'clock a. m., and continued almost all day. Yet the day was without question one of the brightest for many years to the Disciples of Christ throughout the territory and especially to those living in the city of Fresno; for it was the Lord's day set apart for occupancy of their new home, by the ministers and congregation of Fresno First church.

In the nearly three years that have elapsed since the coming of Dr. and Mrs. H. O. Breeden to the First church the work has grown amazingly; and yet, there was nothing sensational in its growth or in the teaching and leadership.

At the opening service which was held at eleven o'clock, the building, which with the galleries can be made to accommodate 1,200 people, was packed. Dr. Breeden preached the opening sermon on "The Lost Beatitude." At the evening service the gifted and efficient associate minister, Roy O. Youtz, preached on "The Worth of Power." The great attraction at the evening service was the boys' choir of eighty members.

During the ensuing week the following program was carried out:

Monday Night: History and Reminiscence. Address: R. L. McHatton, Fruitvale. Address: Ellis Purlee, State Missionary Secretary. Pictures illustrating pioneer days in the Church of Christ in California.

Tuesday Night: Young People's Night. Address: T. J. O'Connor, Singer. Address: Shirley R. Shaw, Red Bluff.

Wednesday Night: Temperance. Address: W. E. Babbitt, Woodland. Address: Thos. E. Boyer, Richmond.

Thursday Night: Brotherhood Night. Address: Geo. W. Brewster, Jr., San Jose.

Friday Night: Religious Education. Address: Prof. Willis A. Parker, Pomona. Address: D. A. Russell, San Francisco.

An interesting feature on this evening was the ordination of Shirley R. Shaw, former associate pastor of Fresno First church and now pastor of the Red Bluff church. Dr. Breeden officiated in the ordination and E. B. Ware, editor of the "Christian Church News," offered prayer and Prof. W. A. Parker and the present associate pastor of First church, of Fresno, Roy O. Youtz, assisted.

The California North Christian Ministers' Institute was held on Wednesday and Thursday, forenoon and afternoon. This brought about forty ministers and many remained until Saturday, Mar. 6th.

The principal entrance to the new Fresno building is through a circular colonnade, porch and vestibule at the corner. Between this entrance and another on the other front corner are the large organ and choir alcove, pulpit and baptistry. The baptistry is of marble and open. At the rear end of the sanctuary and leading directly to the Sunday-school department are two other entrances, one on either side.

On the roof back of the great dome is a roof arbor with an area of 2,800 square feet and a seating capacity of 500. It is intended for social and other church gatherings during the warm weather. The roof garden has been carefully planned for safety as well as convenience.

In every particular this great church is splendidly equipped. An interesting feature of the equipment is a moving picture machine which can be used either in the sanctuary or the Sunday-school department.

On Sunday, March 7, the dedication took place. The church was packed. Dr. H. O. Breeden conducted the service assisted by the associate minister, Roy O. Youtz. E. B. Ware delivered the address and Mrs. Shirley R. Shaw sang a solo. In cash and subscriptions the \$26,000 to be provided for was nearly all raised the week before the dedication; so the \$85,000 building was practically without financial incumbrance when dedicated.

At 3 p. m. there was a "fellowship" service in which many pastors of the city took part, among the number being Bishop Sanford of the Protestant Episcopal church. Letters of greeting and congratulation from former pastors were read and Pastor J. W. Webb of Modesto in a happy address represented the California North ministers.

The evening service was a musical festival in which 150 members took part led by Director John Henry Lyons. The church on this occasion was made to accommodate 1,500 or more, but many had to stand to make room for the great crowd. Yet hundreds were turned away.

Dr. Harvey Hugo Guy, of Pacific Theological Seminary, an old friend of Dr. Breeden, delivered the closing address on "Universal Aspects of Religion." It was generally considered to be the greatest address of the week, but Dr. Guy could not help being at his best on an occasion so spiritually inspiring.

T. J. O'Connor.

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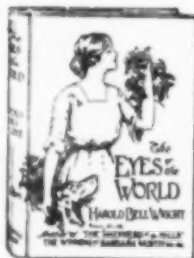
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